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OR,
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Containing an Historical Account of the Choicest Books newly Printed in *England*, and in the Forreign Journals.

AS ALSO,

The State of Learning in the World.

To be Published Monthly.

AUGUST, 1692.

By a *London Divine, &c.*



L O N D O N, Printed for John Dunton at the Raven in the Poultry. Of whom is to be had the *Compleat Library* for May, June, and July being the three first that were Published.

Complete Library

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The State of Learning in the World

As it is at present

NO. 1. 1802.

By A. London Divine &c.



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T H E Compleat Library, &c.

AUGUST, 1692.

XXXVIII.

La Vie du Tasse in 12°. *The Life of Tasso.* At Paris for Stephen Michallet, 1690

THE Life of *Tasso* was formerly written in *Italian*. by *Giovanni Battista Manso* a Gentleman of *Naples*, his intimate Friend and Acquaintance. The Abbot *de Charne* has followed him in some passages, but in others he differs from his Opinions and Conjectures; he has retrenched several Reflections that appeared to be superfluous and tiresome. In short, he has avoided to make any long Discussion concerning those point of Learning that were so warmly debated between this celebrated Poet, and the Academy of *Florence*.

Torquato Tasso was descended of the illustrious Family of the *Torregiani*, Lords of *Bergamo*, *Milain*, and several other Cities of *Italy*. The *Torregiani* being dispossessed by the *Visconti*, they Canton'd themselves in a Mountain call'd *Tasso*; from whence they took their Name. The Family spread it self in many Cities of *Italy*, and in some of *Spain*, down to the time of *Bernardo Tasso*, Father to *Torquato*.

Bernardo applied himself to the Service of *Fernando de Sanseveran*, Prince of *Salerno*, who obliged him to settle at *Naples*, where he married *Porcia*, of the Family of the *Rossi*. When she had gone Six Months with Child, she went to *Lorente*, to visit her Sister *Hippolyta*, who was married to *Onufrio Curiale*, Count of *Terra Nova*. Here it was that *Porcia* was delivered of *Torquato Tasso*, on the 11th day of *March*, at Noon, in the year 1544. He was baptized in the *Metropolitan Church*. *Bernardo* and *Porcia* returned soon

after to *Naples*, and carryed the little *Torquato* thi her along with them, who afterwards by a fate almost peculiar to *Homer* and himself, had several Cities, viz. *Naples*, *Bergamo*, *Lorente*, and *Salerne* boast and value themselves upon the score of having produced him.

He immediately gave marks of what he was likely to prove one day. At six months he had the entire use of his tongue; he began to think and explain his thoughts. At four years of age he was fit to go to the Publick Schools. At seven he understood Latin perfectly, and was indifferently versed in the Greek: so that the Abbot *de Charne* (the Learned Compiler of his Life) wonders how Monsieur *Baillet* forgot to assign him a place amongst those Children who became famous for their Studies, or for their Writings.

About this time the Prince *de Salerne* hapned to be engaged in a contest with the Viceroy of *Naples*, who for his part omitted no opportunity to render him suspected to the Emperor. The Prince constrained to provide for his own security, quitted *Naples*, and demanded safe conduct, that he might come and justify his innocence. Upon the Emperors refusal he retired into *France*, where he was accompanied by *Bernardo Tasso*. The severity of the Spanish Court soon after fell extream heavy upon the Prince *de Salerne*, and young *Tasso*, who was only eight years old, was comprehended in the sentence, and placed in the number of the Rebels, altho' he had been left all the while at *Rome*. About four or five years after, *Bernardo* returned into *Italy*, and fixed himself in the Court of *William de Gonzaga* Duke of *Mantua*, where learning the news of the death of *Porcia* his Wife, he ordered his Son *Torquato* to leave *Rome*, and come to condole with him their common loss.

Torquato was then twelve years old. His Father sent him to *Padua*, in which famous University, for the space of five years he applied himself to his studies with so much success, that he maintained several Theses in Philosophy, Divinity, the Civil and Canon Law. At eighteen years of age he published his Poem of *Rinaldo*, which he addressed to the Cardinal *d'Este*. He was received at the same time into the Academy of *Padua*, and there took upon him the name of * *Pentito*, i. e. Penitent, to signify that the sweetneses he tasted with the Muses made him

* It is the remark of *Castelvetro*, that

the Learned Men of the last Century took up the Humour of changing their Name, when they were admitted into the Academy of Wits (which were then set up in most of the Cities of note in *Italy*) because they thought those that were thus honoured had a second birth, like those who of Infidels became Christians, or of Seculars Monks.

regret all that time which he had lost in the study of the Laws. It was during the repose he enjoy'd at *Padua*, that he formed the design of his immortal Poem the *Gierusalemme Liberata*.

In the year 1565. the Duke of *Ferrara* invited him to his Palace, and would have helpt him to an advantageous Match, but he found in himself a great aversion to the Matrimonial State. In the year 1572. the Cardinal *d'Este* carried him into *France*, where he was nominated by Pope Gregory XIII. to go in quality of Legate. *Tasso* received great honours and marks of esteem from all the considerable persons at Court, and particularly from King *Charles* the IX. who would have laden him with presents, if he would have accepted them.

Before he left *France* he writ a Letter to Count *Hercules Contrari*, whereby it appears that he had with great attention studied the Genius of the French Kingdom, and he makes a very ingenious comparison between that and *Italy*. When Cardinal *d'Este's* legation was over, *Tasso* returned into *Italy* along with him, where he had the good fortune to receive new marks of affection from the Duke of *Ferrara*, and to retaliate in some manner these kindneses, he composed his *Amyntas* the *Winter* following, by way of acknowledgment. He paints himself in it under the person of *Thyrsis*: the portraiture of the Duke and his Court is likewise touched after the most delicate manner in the world, and is finely set off by an odious description of *Mopsus*, under which name he designed a certain person that envied him.

He employed all his spare time in composing his above-mentioned Poem of *Jerusalem Delivered*, but having not given it as yet the last touches, he did not cause it to be printed when he had finished some Canto's of it. However the Booksellers published it against his will, till at last they did the same office for the whole twenty in the year 1574. They soon spread over all *Europe*, and were translated into all Languages. At this time he lost his Father *Bernardo Tasso*, and from that unlucky minute might truly date all his following calamities: he soon saw himself plunged into misfortunes, and overwhelmed with fits of melancholy which never abandoned him but with his life. He was attacqued in his Works, in his Reputation, in his Wit, and in his person.

He chanced to have a quarrel with a treacherous friend, who pretending to be affronted by him, challenged him into the field, and was basely backed by his three Brothers, who fell upon *Tasso*. He alone sustained the shock of these four, and had already

already wounded two of them, when they were parted. The four Brothers were banished, and *Tasso* was apprehended. After a years Imprisonment he made his escape to *Turin*; from whence he withdrew to *Rome*, and lived in the palace of Cardinal *Albano*, whose Secretary his old friend *Cataneo* was; but instead of being contented with this state of security, which the publick kindness of *Rome*, the common Country of all men, afforded him, he was desirous to go and see his Sister *Cornelia*. He had scarce formed this design in his head, when his Melancholy refreshed his memory for him, and made him reflect on what had formerly past, which mightily disturbed him. He was afraid of being apprehended by the Officers of the King of *Spain*, who had condemned him for a Rebel in his Childhood, when he followed his Father out of the Kingdom of *Naples*.

He disguised himself therefore in the habit of a Shepherd to get safe to *Lorento*, where his Sister lived: But this obscure sort of life soon disgusted him, so he resolved to return to *Ferrara*, in which City he had formerly lived with so much reputation, and left his Works and Papers. He writ very submissive Letters to the Duke, and implored the assistance of the Dutchess of *Ferrara*, the Dutchess of *Urbino*, and the Princess *Eleonora*. The last of these sent him word, that she had used all her Interest with the Duke, to forgive what was past and receive him into favour, but was not able to prevail; so much had his flight enraged the Duke.

Not knowing where to have recourse after this, he at last took up a resolution to go to *Ferrara*, and throw himself into the Duke's hands. He took *Rome* in his way, where he met the Chavalier *Gualongo* the Duke's Ambassador at that Court, who after the business of his Embassy was over, took him along with him to *Ferrara*. The kind welcome the Duke gave him here, was looked upon as a sure presage of his coming again into favour, and this made all the Courtiers compliment him. *Tasso* little troubled himself with making any advantage of his fortune, he only insisted to have his Writings restored to him, but that Enemy he had formerly described under the name of *Mopsus*, so effectually ruined his reputation with the Duke, that he thought him no longer capable of managing any of the affairs of State. Nor was this all, he gave the Duke to understand that *Tasso* was only fit to spoil the works he had composed, and that his madness grew upon him to such a degree that he must needs amend and retouch them. The Duke believing all this to be true, advised *Tasso* not to trouble his head with any of these matters, but live in quiet. After

After he had waited a long time to no purpose, he departed the second time out of the Duke's Dominion, leaving his Papers and Poetry behind him, and went to *Mantua*, from whence he visited *Padua* and *Venice*, and at last cast himself wholly upon the Duke of *Urbino's* bounty who being not disposed to imbroid his affairs by protecting him, counselled him to go back again to *Ferrara*, and not lose the services of so many years.

He returned thither partly through perswasion, and partly through necessity, but his old inveterate enemy having still possession of the Dukes ear, frustrated all his expectations. As *Tasso* was naturally of a melancholick temper, these injuries and ill usage helped to encrease it; and besides, his too great application to study had rebated the edge of his wit. The Duke really believing him to stand in need of Physick, ordered him to be sent to *St. Ann's Hospital*, and his confinement here served to augment his suspicions, his fears and melancholy. His ill fortune did not terminate in the shame of his imprisonment, or the pretence for which he was so served, she attacked him in his most sensible part, and raised the most learned Society in *Italy* against his *Jerusalem delivered*.

The Academy *de la Crusca* which one would have imagined ought to have been the surest support to *Tasso*, became his most implacable enemy. *Pelegrius Primicerius* in the Church of *Capua* having composed a Dialogue under the title of *Calassa*, or an Epic Poem, wherein it seems he had taken to task *Orlando furioso* and *Gierusalemme liberata*, and was pleased to give the advantage to the latter piece, the Academies of the *Crusca* highly incensed with *Tasso* for a Dialogue he had written; which was intituled *Gonzaga*, or *Honest pleasure*, criticised very severely upon *Pelegrius's* Dialogue, wherein they charged *Tasso* with all sort of injurious reproaches. All this while our unfortunate Poet was closely shut up in the Hospital of *St. Ann*, and all his thoughts were employed about the strange treatment he suffered there: Nevertheless this new persecution did not fail to make a deep impression upon him, and proved the occasion of a world of Apologies, and Answers.

Tasso never concerned himself with these disputes, but only racked his brain, how he might best soften the Duke, and cure him of his prejudices. After he had employed all his efforts in vain, he began to have some strange symptoms that served to confirm all the world in their opinion of his being mad; but he still solicited the intercession of other Princes to procure him his liberty, which was at last granted him in the forty second

cond year of his age. For this piece of kindness he was indebted to *Vincentio Gonzaga*, Son to the Duke of *Mantua*, to whom the Duke of *Ferrara* delivered *Tasso*, but upon this condition that he should see him looked after with the same precaution, as he had been in the Hospital of *St. Ann.* He carried him to *Mantua*, and lodged him in the Palace of the Duke his Father.

His studies, which he continued there, so weakned his spirits, that he was made acquainted with the incommodities of old age very early, so that he was resolved to retire to some place where he might live without dependance. To this end he made choice of *Naples* for a retreat, where he had a Law-suit to commence for the restitution of his Mother's Portion: but matters not being prepared enough to come to a tryal, he made a journey to *Rome* in his forty fifth year, and received great honours there from several Prelates and Cardinals, nay from *Sixtus Quintus* himself, altho' that Pope had no inclinations either for Poetry or Poets.

Ferdinand Duke of *Tuscany* who succeeded his Brother *Francis*, was mighty desirous to draw *Tasso* to his Court, and to effect this the better, he employed the Pope's authority. As soon as *Tasso* was fixed in this advantageous scituation so near the Dukes Person, his old friends of the *Crusca* endeavoured by a thousand testimonies of friendship to efface the injuries they had formerly done him; but the earnest desire he had to visit *Naples* once more, made him insensible to all the honours he received at *Florence*. So he took his leave of the Great Duke, and accepted no more from his munificence than what was just necessary to bear the expences of his journey, but he was no sooner arrived at *Naples*, than he fell into a new slavery.

The old Prince *de Conca* being dead, the Young Prince his Son immediately thought of getting *Tasso* into his Palace, and that he might succeed in his design, he made use of *Manso*, who had an absolute power over him. *Tasso* was not able to resist such pressing importunities, however he made no long stay in the Prince *de Conca's* Palace, but quitting it retired to his friend *Manso's* house, where he gave himself intirely up to his studies, and left the two *Feltri* his friends to manage his Law-suit for him. He designed to employ the remainder of his life in this happy solitude, but fortune, who had persecuted him so many years, prepared new trials for his virtue.

After the death of *Innocent IX.* Cardinal *Hippolyte Aldobrandon* was chosen Pope, and took upon him the name of *Clement VIII.* He made his two Nephews Cardinals. *Cinthio* his Sisters Son, called

called the Cardinal *de Saint George*, invited men of wit and learning from all parts to erect a sort of an Academy. *Tasso* could not excuse himself from being one of this number, but he immediately obtained the Cardinals leave to go and put an end to his Law-suit at *Naples*. The very shadow of dependance was now become odious to him, and his greatest ambition was to taste the sweetness of liberty in a Monastery of the *Benedictine Order*, but the Cardinal *de Saint George*, to draw him out of this retirement, prevailed with the Pope and Senate to offer him the Lawrel-Crown in the Capitol.

His entry into *Rome* was a sort of a Triumph: All the streets were crowded with people who came to see a man so universally courted and esteemed. The Pope was pleased to tell him, that his virtue would reflect as much honour to the Crown of Lawrel, as the Crown was used to do to other Poets. The happy day, on which the City was to behold this solemn spectacle, was impatiently expected, when the Cardinal *de St. George* had the misfortune to fall sick. As soon as he found himself somewhat better, *Tasso* whom his studies and melancholy had made old long before his time, fell under the weight of his infirmities in the one and fiftieth year of his age. Finding himself spent and past recovery, he was desirous to spend the small remainder of his life in his piety and devotions in the Convent of *St. Onufrio*. He made a shift to crawl to the Church, supported by some of the Religious, confessed himself there, and received the Eucharist, and after fifteen days sickness, died.

XXXIX.

De Antiquis Monachorum ritibus libri quinque: collecti ex variis Ordinariis, Consuetudinariis, Ritualibusque MSS. ex antiquis Monachorum Regulis, ex diversis Sanctorum Actis, Monasteriorum Chronicis, & Historiis, aliisque probatis Auctoribus permultis. Studio & cura Edmundi Martene, Presbyteri & Monachi Congregationis S. Mauri, Ordinis Sancti Benedicti. T. I. & T. II. in 4to pag. 602. Lugduni Sumptibus Anisson, &c. A Treatise concerning the Rites and Observances of the Monks.

THE Original and Discipline of the Monastick Life has afforded matter to abundance of Volumes, and no Subject

has in a manner been better cultivated by the Criticks in all Countries of *Europe* than this; yet 'tis not to be wondered at, if in such an infinite variety of things, several particulars have escaped the most diligent Authors, or that Father *Martene* has been able to fill two Tomes with several curious remarks that are hardly to be found any where else. He examines in the first place, whether the Monks ought to rise precisely when the midnight Bell sounds, or whether they may allow a few moments to their sleeping and drowsiness. He reckons nine ways they use to awake those that are asleep: the civilest of all was that which the Master has prescribed in his rule, by which two Fryars were commanded to approach the Abbot's bed with great respect; and after having repeated these words of the Psalmist, *Lord thou shalt open my lips, and my mouth shall shew forth thy praise*, they took hold of the Abbot by his Feet, and obliged him to get up. After this the Monks went to Church, said their prayers, and when this was over, applied themselves to work with a profound silence, or if they broke it, it was only to sing Psalms. We don't pretend to enter into an exact detail of all their Rites and Customs, which can be serviceable only to those persons that are engaged in this profession, or those that would know by what authority these duties are imposed upon them. And this our Author has carefully done, for we find in him continual citations of the Monastick rules, and what is very curious, several different usages that are observed in certain Monasteries. We'll content our selves to take notice of some few that have a relation to the most important parts of Religion.

* This Monastery is the Chief Head of all those of the Order of St. *Benedict*. The founder himself lived there.

When the Gospel is read at Mass, the Monks of * *Mount Cassin* cast their Candles on the ground: now the reason why they extinguish them at the reading of the Gospel is, because Jesus Christ having been sacrificed, all the Types and Ceremonies of the Law, represented by Candles and Candlesticks, ought to cease. At the same time the Deacon is incensed; nevertheless if he commits the least mistake in reading it, he must turn himself from the *East*, and make some sort of satisfaction, which circumstance is particular to this Monastery. The Creed was not used to be read formerly in the Canon, as the custom now is; nay *Bernon* Abbot of *Ricom* in *Germany*, observes that the Church of *Rome* did not read it any more in his time, because she pretends to be infallible, and the reading of it was only necessary for those Churches that had defiled and dishonoured themselves with some *Heretic*; the repetition of the Creed being a sort of a reparation we make to God. They that read it, did not sit, as now they

they do, the Pope himself being forbidden to rehearse it any other way than standing : but these ancient customs were abolished by degrees. Thus the Oblations that were so famous in the ancient Church, came by little and little to be extinguished: they subsisted till the end of the fourteenth Century in the Monastery of *St. Germain des Prez*; and *F. Martene* produces a rule of one of his Abbots, who ordained that they should be continued. But at last this custom was changed, and some time after the Laicks were prohibited even to make the Hosties that were to be consecrated. The way now is to make a different Consecration for the Bread, and for the Wine, but heretofore in the * Monastery of *Citeaux* the Priest held the Patin in one hand, and the Chalice in the other, to consecrate them at the same time. But above all they were strictly charged that they should not keep the consecrated Hosties above seven days, lest they should contract some humidity, and putrifie, and do harm to the sick. As soon as the week was over, the Deacon went to search after his consecrated Hosties, preceded by a Sub-deacon who incensed them continually; they were to order their march so, as not to place the body of Jesus Christ upon the Altar, till the very moment that the Priest repeated these words, *He was made man*.

* 'Tis about four leagues distant from *Dijon*. The Abbot of it is General of the whole Order of the *Cistercians* as we, or *Citeaux*, as the French call them.

There are some Rituals, as for instance those of *Mount-Cassin*, where we don't find one single trace of the Canon of the Mass, all the terms in which have been so solemnly set down and enjoined since : from whence we may fairly conjecture, that most Churches and Monasteries had the liberty to chuse what terms or expressions they thought most proper in the consecration; and this founded upon ancient Tradition; for *St. Gregory* the Great assures us that the Apostles consecrated only by the Lord's Prayer. *Cardinal Bona* would fain have the word *only* expunged out of the writings of this Pope, because he cannot tell what to make on't, but since he does it without the authority of any Manuscript to support him, we are at liberty to reject his correction.

Let us now come to the differences that are to be found between the ancient and modern customs. Those of *Citeaux* did not elevate the Hostie after Consecration formerly, that it might be adored by the People : for it was not till the 13th century that they ordained in one of their General Chapters, that for the time to come this elevation should be observed, and that the People and Monks should have notice given them of it by the ringing of a little Bell to cast themselves upon the ground, and adore it, except those that were in the Dormitory. At that time they

they believed that it was necessary to be present in the Quire, and at the Consecration of the Eucharist, in to order adore it; which is not judged to be so now. *F. Martene* confesses that the Monks did not celebrate Mass every day, or if any of the most devout and religious among e'm would do it, their example was very rare: Nay he produces some Constitutions of good Antiquity which prohibit it, but now they are enjoined to offer every morning. *I don't know*, says he, *whether it is, because we have more Religion and Piety than the Ancients had*: No more do I; nevertheless in all appearance the ancients had more zeal and ardor for God, than we have in these latter times, wherein Piety is sensibly grown cold, tho' tis certain they expressed less veneration for the Sacrament.

Upon this occasion our Author enumerates all the little precautions, the Monks used, to honour it more particularly. They took care that the Hostie was composed of grains of Wheat close one after another. The Servant that carried this Wheat to the Mill, was to be of a chaste life, cloathed in an Alb and an Amice, he was to wash both Millstones, and to cover it all the while with Curtains; thus they extended their veneration even to the very matter, of which the Body of Jesus Christ was to be made. Women concerned themselves in former times to make the Hosties, and we find an unquestionable proof of it in the miracles of *St. Vandregifilus*, who healed a certain Woman, but upon this condition that she should never come near a fire. The poor Woman little imagined that the limitation imposed upon her was to be extended to the ministry of the Church, or the service of God, so she very harmlessly set herself to make Hosties, but the furious *Vandregifilus*, who it seems had not made this exception, revenged himself upon her for contemning his injunction, and the Woman perceived that the nerves of her right hand were immediately contracted. This custom of baking the Wafers by Women, or by Laicks is now wholly laid aside, and our Author here unearths a certain obscure Writer of the fifteenth Age, *Bernardus Tergensensis* by name, who doubts whether a Wafer made by the hands of a Laick can form the matter of the Eucharist; and severely condemns such as offer them knowingly, maintaining that *it is far better never to say Mass, than to commit so damnable a crime, and give the people an occasion of being Idolaters*. This piece of work has ever since belonged to the Priest or Deacon, and to some Brother Convert, who after they have washed their hands, and combed their heads, set themselves to the business in hand. One of them casts the coldest

water

water he can get upon the Meal, that so the Hosties may be as white as possible; others knead and work it, and the Fryar Convert having gloves upon his hands, holds the Iron wherein they are baked, and afterwards they work them over again. All the while they are thus employed they keep a profound silence, except at *Clugny*, where sometimes they sing Psalms, and sometimes the Hours of the Blessed Virgin. When this work is over they carefully examine all the Hosties, to see whether they are solid, firm, round, without spot, or crack: Nor use they less precaution in their Wine and Water; for they take strict care that the Wine be pure, and not in the least sour, and so for the Water that it be both clean and newly drawn. They religiously observe to have Wine enough for the third part of an Hosty to swim in, and so small a quantity of water that it may be swallowed up in the Wine; for otherwise the water could not be transubstantiated, since it is the Wine that ought to make the matter of the blood of Jesus Christ. Those that are busied in making these Hosties, eat nothing during all that day with the Monks, but with the servants; however care is taken to recompence their labour with some refreshment.

'Tis a certain truth that nothing can render Religion so cheap, as to make it depend upon these unnecessary precautions; and the Mosaical Law, whose yoke was insupportable, was never charged with such a vast number of minute observances, altho' it was purely calculated for a slavish people that were so kept under, in order to excite in them a more earnest desire for the Messiah, who was to come and deliver them from this servitude. Nevertheless these are the rites of the most ancient Monasteries and indeed all these precautions are nothing in comparison of those they take upon all accidents that may befall the Hostie. A Monk, that could not sleep all night because he thought of some important affair, is forbidden to say Mass. If one consecrates upon an Altar that has not been blest, he is to fast on bread and water; if he touches the Hostie with one of his fingers that was never consecrated, he ought to confess himself, and do Penance for it: if he lets a Fly or Spider fall into the Chalice, so that one cannot swallow them without present death, or at least without running the hazard of vomiting up the blood of Jesus Christ, then that Animal is to be burnt, but the Priest to whom this misfortune hapned, ought to undergo a punishment, which shall depend upon the judgment of his Abbot; if the blood of Jesus Christ falls upon the Corporal, they must wash it out, and then drink this ablution; if it falls upon
 Hay,

Hay, they must burn it, and preserve the cinders of it; if it falls upon the pavement, they are to scrape it with all the care imaginable, and punish the Priest that was guilty of so horrid a negligence. The party so offending ought to appear before the Chapter naked down to his girdle, to receive a certain number of stripes, and to fast: Nay all the Chapter are obliged to recite some Penitential Psalms upon their knees in expiation of this abominable sin.

We don't meet with any precautions of this nature in the Primitive Church, and indeed it would be a difficult matter to assign any reason for this difference between the ancient times and ours. If the Fathers had not that veneration for the body of Jesus Christ as they ought to have, why do we talk such glorious things of their great piety, or why do we take their conduct to serve as a rule to us. On the other hand it is very surprising, that the body and blood of Jesus Christ should be exposed for the space of twelve or thirteen hundred years to those very accidents, that now adays raise so much horror, and yet no body have zeal enough for his Redeemer all that while, as to think of applying proper remedies. But this is not a place to make these reflections. *F. Martene* delivers with the very same exactness all that regards the other duties of the Monks for all seasons of the year.

Since this detail may be tiresome to those Readers that are no ways concerned in these observances, and perhaps we have been already too prolix in recounting some of them; I will conclude all with a remarque upon the Constitutions that relate to bleeding. The Monastick obedience would not be perfect if it were set at liberty in any particular; and therefore there are set down four months in the year wherein it is lawful for them to let blood, so that they cannot do it any other time. After all it would be fair play for them if they were allowed these four months entire, but alas several days are prohibited, viz. all such as precede a Fast.

X L.

Jacobi Perizonii dissertatio de Augusteâ orbis terrarum descriptione, & loco Lucæ eam memorantis, quibusdam nunc accessionibus aucta In 8°. Franequeræ. 1619.

THE numbring, mentioned by St. Luke in his second Chapter is, in the opinion of Mr. Perizonius a passage of great difficulty : It is strange that no prophane Author should speak a word of the taxing the inhabitants of the whole world by Augustus, and what is very remarkable, that it has been omitted or forgotten by all those that have written the History of that time. Bynæus de Natali Jesu Christi p. 304. affirms that by these words *ᾠσαυ τὴν οἰκὴν μένῃν* used by St. Luke we are only to understand Judea after the same manner, as in Gen. 13. 9. Jos. 2. 3. and Isaiah 13. 9. And if it is so, what need we wonder that none of the Prophane Writers, nor even Josephus himself, took any notice of it, since there was nothing considerable in the matter.

But there are other difficulties that are not so easily solved. The words of the Evangelist are as follows, *This Taxing was first made when Quirinus was Governour of Syria.* 'Tis certain that this Numbring, or Taxing (as we have rendered it) was made before the birth of our Saviour, while Herod was yet alive, at a juncture when Judea was not reduced into the manner of a Province, and the Romans never pretended to levy any Taxes upon the Jews. From whence Mr. Perizonius infers that this Numbring was extreamly different from what the Romans used to make upon other conquered Nations, where they used this policy only to know what the Inhabitants were worth, and then to tax them accordingly. He is satisfied that a people so tenacious of their liberty as the Jews were, would never have suffer'd it, but immediately rose up in arms, as they did afterwards effectually, when Quirinus attempted to make a second Numbring, after Archelaus, Son and Successor to Herod, had been banished to Vienna, as Josephus tells us, Lib. 18. Cap. 1. Nay he is even of opinion that Augustus durst not attempt a thing of this consequence, since when he issued out orders for one a few years before, and that in Italy, it reached only those that were worth more than two hundred Sesterces.

Thus.

Thus neither *Josephus*, nor any other Historian says that this Numbring was made with a design to raise any Imposts upon the *Jews*, and indeed the manner wherein it was managed, seems to insinuate (especially since *Herod* was an Independant King, and only an Ally of the *Romans*) that the bottom of the business was to know truly the number of persons, whom they caused to be registred neither at the place of their abode, nor where their estates lay, but at the place of their birth. For this reason *Joseph* parted from *Nazareth* with *Mary* his Wife to be enrolled at *Bethlehem*; nor are we to wonder that *Mary* went along with him thither, since as we are informed by *Dionysius Helicarnasseus* l. 1, 5, & 9.) it was customary with the *Romans* to number Women and Children.

From this Numbring the *Romans* might easily conjecture what store of Soldiers they might expect from the *Jews* in case of necessity, as they did from other free people their Allyes, and amongst the rest the *Batavi*, who as *Tacitus* testifies, were not exposed to the rapine and violence of *Publicans*, nor charged with impositions, but merely reserved for warlike uses. *Manet honos, & antiquæ societatis insigne. Nam nec Tributis consumuntur, nec Publicanus atterit. Exempti oneribus & collationibus, & tantum in usum præliorum sepositi, velut tela atque arma in bellis reservantur.*

But this is not the matter that gives Mr. *Perizonius* the greatest trouble in the narration of *St. Luke*: for whether the Numbring, he speaks of, was made by the *Romans* before the birth of our Saviour, with a design only to know what forces the *Jews* could raise upon occasion, or for any other motive, there still remains the most perplexing difficulty of all behind, and that relates to the person of *Quirinus*, who according to the testimony of *Josephus* was not Governour of *Syria*, nor made this numbring of the *Jews* till ten years after: How then comes the Sacred Writer to place him there so much before his time?

Some of the most learned Criticks of this Age, as *Scaliger*, *Casaubon*, *Grotius*, *Spanheim*, *Petavius*, *Noris* and *Pagi*, to disengage themselves from this embarras, have imagined that *Quirinus* was twice Governour of *Syria*, and there made two Numbrings.

Mr. *Huet*, who has been nominated to the Bishoprick of *Auranches*, finding that these two numbrings made by *Quirinus* alone, are utterly unsupported by any authority, believes that instead of *Quirinus* we are to read *Quintilius* in *St. Luke*. The late *Monsieur de Valois* was formerly perswaded that we ought to read it

Saturnin.

Saturnin, who according to *Tertullian* in the 19th Chapter of his fourth Book against *Marcion*, resided in *Syria* in quality of Governour, at the end of *Herod's* reign. The Hypothesis of these two learned men seems to be somewhat too bold in the judgment of Mr *Perizonius*, who not thinking it adviseable to change any thing in *St. Luke's* text, has attributed a new meaning to it, first invented by *John George Hervart* in his *Chronology*, and since approved by *Hensquenius*, *Papebroc*, & *Bynæus*.

It consists only in this, that the words of the Evangelist must be understood, that the Numbring was made before *Quirinus* was Governour of *Syria*. The Author by an Ellipsis, frequently used amongst the Greeks, has not repeated the Præposition *πρὸ*, but includes it in the word *πρώτη*, and said, *πρώτη ἐγένετο ἡγεμονία τῆς Συρίας Κυρίνῳ*, for *πρώτη ἐγένετο πρὸ ἡγεμονεύοντος*, &c. And we must not think it strange that *St. Luke* makes this remark. There was another survey much more considerable made when *Quirinus* was Governor of *Syria*, and it was necessary to distinguish this about which he treated from the second, to avoid the confounding of them.

This exposition is conformable to the testimony of *Josephus*, reconciles that famous Historian to the Evangelist, and may be corroborated by a great number of examples drawn out of the best Authors that are cited by Mr. *Perizonius*.

XLI.

Histoire de l'Ordre de N. Dame de la Mercy institue pour la redemption des Captifs depuis sa fondation jusqu' a present. Contenant le gouvernement de ses Generaux, ses privileges, les principaux evenemens des redemptions; Et le nombre des Captifs rachetez par les Religieux du mesme Ordre. The History of the Order of our Lady of Mercy, instituted for the redemption of Slaves, &c. In 12^o at Paris, 1691.

THIS History is nothing else but an Abridgment of another that bears the same Title, and only contains a Catalogue of one and fifty Generals who have governed this Order from time to time, with an account of the great care each of them took to redeem Christian Captives that groaned under the hardest yolk of slavery in the world, and were every day in danger

danger of renouncing the faith through the violence of their sufferings. The first General, who has likewise the Title of Founder, was *Peter de Nolasque*, born on the first of *August* in the year 1182. and was related to the most considerable Princes in *Europe*. Having lost his Father at the age of fifteen years, and his Mother soon after; he found himself intirely at liberty to pursue the generous design he had taken up to employ his fortune in the relief of miserable people. For this purpose he goes to *Valentia*, and delivers several Christian Officers out of the hands of the Moors, who had the misfortune to be taken in war by those Infidels.

Shortly after he entred himself in the Congregation of our Lady of Mercy, which was established in *Catalonia* in the year 1150. by *Alphonfus*, the Second King of *Arragon*, being composed of several Gentlemen who employed all their efforts to deliver the Slaves of the Kingdoms of *Valentia*, *Murcia* and *Granada*, which were at that time possessed by the Moors. He went immediately to *Valentia*, where he set at liberty a great number of Christians, and paid their ransom with the Estate he had sold in *Languedoc*. After all his money was thus spent, he was touched with a sensible grief to see three hundred Maids and Women were still left, who were in great danger of changing their Religion; so he delivered up himself as a hostage for them, and during his captivity, not only assisted the Faithful when ever he had an opportunity, but converted several of the Infidels.

On the tenth of *August*, in the year 1218. he instituted the Order of our Lady of the Mercy in the Cathedral Church of *Barcelona*, where *Berengarius de Palous*, who was then Bishop, gave him the Habit in the presence of *James I.* King of *Arragon*; and that Charitable Prince founded, at the same time, the first Monastery of this Order in one of the quarters of his Palace. He had no sooner received the Habit himself, but he gave it to thirteen French Gentlemen, of which number six were ordained Priests, and the other seven were called Religious Knights. This Order was confirmed by *Gregory* the ninth, in the year 1230. *Peter de Nolasque* received Imposition of Hands, and passing from the quality of Knighthood into the Sacerdotal Character, became Priest. In the year 1249. he quitted his Generalship, and died 1256. being seventy four years old, and four years after was Canonized by Pope *Alexander* the fourth at the instances of the Kings of *France*, *Castile* and *Arragon*.

The Author of this History gives us the Names of all the Generals of this Order from *Peter de Nolasque* the first institutor of it, down to the Reverend *F. Joseph Linas*, who possesses this great Charge at present, with a short account of the most remarkable accidents that hapned in their time: But these particulars being of no great importance, save only to those of the Fraternity, had better be consulted in the Book it self, than in an Abridgment of this nature, which only pretends to meddle with Treatises of a more general, and consequently of a more useful Character.

XLII.

Notitia Scripturæ Sacræ in tres partes distributa, &c. Authore R. Patre Arnaldo Milhet, Congregationis Doctrinæ Christianæ Præposito Generali. In 12° 3 Vol. Tolosæ, 1691.

FATHER *Milhet*, who was sensibly concerned to see with what negligence and coldness the generality of Christians read over the Holy Books, when they devour at the same time such an infinite number of others, which perhaps are either useless or dangerous, fell upon this generous undertaking: In propriety of speech it is neither a Commentary, nor a translation, nor yet an Apology for the Scripture, 'tis only a bare exposition of its Existence, Necessity, Antiquity, End, as likewise of its Causes and Parts.

The Author has comprehended his whole Subject in three Tomes, in the first of which he has discussed nine Questions that regard the Scripture in general: The first is if there be any Scripture, of what necessity it was, how great is its antiquity, what is the authority and use of it. Now upon this point he has no occasion to fall upon the Hereticks or Jews, because all of them are agreed that there are such things as Holy Books, but he Combats the Atheists and Scepticks of the Age, who make an ostentation of questioning the truth and validity of them. The principal Argument he uses to reduce them, is an uninterrupted general Tradition of the Church, which ought to have a greater force to prove that the Pentateuch was composed by *Moses*, than a Tradition merely humane, to prove that the Books which carry the names of *Plato* and *Aristotle*, do really

ally belong to those Philosophers. After this he proceeds to answer their Objections, and shews that whatever appears impossible or incredible in the Sacred Volumes, is both credible and feasible in relation to an Almighty Agent: so that what we read of the prodigious strength of *Sampson* and *David* cannot reasonably be rejected by those people, who without any difficulty admit all that the Poets have sung of *Hercules* and his other Brother Heroes. Next of all he demonstrates that they were never intirely lost, neither in the time of the Babylonian Captivity, nor under the persecution of *Antiochus*, and the truth of this assertion he has established by several arguments that appear to be unanswerable.

From the above mentioned question about the Existence of the Scripture, he passes to another about the nature of it, which consists in this, that it is the Word of God written and contained in the Canonical Books of the Old and New Testament. He adds a Catalogue of these Books, as it stands ratified by the Council of *Trent*: Now since the Authority of each Book depends upon Tradition, he handles that point in the following Question, where he explains the nature and different sorts of it. The nature of it is to be the Word of God taught only *viva voce*. The several sorts or species of it are, that some Traditions are true, and some false: the last of these proceed from people without power, as for example, that which pretended, that it is not lawful to heal a sick person on the Sabbath. There are Traditions likewise that only respect Dogmatical points, as that concerning the perpetual Virginity of the Mother of God, and there are others that respect Discipline, as those that prescribe the manner of administering the Sacraments. Besides these there are divine and humane Traditions, or to make the division more justly, there are Divine, Apostolical and Ecclesiastical Traditions. Last of all, some Traditions are perpetual, which never change, and some are temporal that may be altered, as the Communion of Laicks under two kinds, and the administration of Baptism by plunging the Infant thrice in the Water.

In the fourth Question Father *Milhet* discourses concerning the efficient cause of the Scripture, and proves that it is God himself, who made use of the Apostles and Prophets to be his Instruments, and directed their Spirit, as well as their hand. After this taking occasion to speak of the Material Cause of the Scripture, he distinguishes between three sorts of matter, one is that wherein the Scripture is received, and those are the Sacred Books

with

with the exact Editions and faithful Versions of them: the other is that wherein the Scripture is occupied, and those are the subjects handled in it; and the last is that, of which it is composed, and those are the things themselves which it contains such as the Universal History of the World, the Prophecies, Precepts, Sentences, Words, Syllables and Letters.

In the Eighth Question he treats of the different sense of the Scripture, and in the Last of the several ways of interpreting it. He acknowledges two sorts of doing it, one which is authentick, and only belongs to the Catholick Church, as being the basis and pillar of Truth. Upon this occasion he falls severely upon the presumption of the Protestants, who flatter themselves that every Believer may understand the Scripture of himself; and from thence he infers that the Jewish Doctors, and the Ministers of the pretended Reformation (as he calls them) are incapable of explaining it, alledging that famous passage in *Tertullian*; *Hereticus a Judæo solet ut aspis a viperâ mutuari venenum.* The other interpretation of Scripture is private, and proposes only probable conjectures, without imposing upon any one the necessity of believing them.

In the last Tome of all our Author gives an account of the New Testament after the very same order as he had managed that of the Old. Beginning with the Gospel, he fancies he cannot give his Reader a truer Idea of it than by acquainting him that it has been called *the glad tidings of the Kingdom, the glad tidings of Grace, the preaching of the Truth and Life, the virtue of God for the salvation of those that believe*, and by saying that it is a recital of the conception, birth, and life of our Blessed Saviour, who was the Messiah promised by the Law, predicted by the Prophets, and looked for by the Patriarchs.

This recital has not been made intirely after the same manner by the four Evangelists, each of whom seems to have had his particular view. For *St. Matthew* has described Jesus Christ as a man, *St. Mark* as a King, *St. Luke* as a Priest, and *St. John* as a God. The great care they took to pursue the design they chose, is the cause why they did not so scrupulously observe the time, the place, and the other circumstances of the Actions and Miracles of the Son of God: And this consideration has led *Father Milbet* to range them in their natural order, which does not a little contribute to illustrate the History of the Evangelists. They have set down but very few things which our Saviour did from his birth to the thirtieth year of his age, and only tells us that an Angel was sent to *Zachariah* to acquaint him that
Elizabeth

An Historical Account of the Choicest

Elizabeth should be delivered of a Son; that *Gabriel* brought the news of the mystery of the Incarnation to the *Virgin Mary*; that the *Præcursor* or Fore-runner was born according as it had been prophesied of him; that the *Messias* likewise was born at *Bethlehem*, that he was circumcised on the eight day, worshipt by the *Wisemen*, presented in the *Temple*, acknowledged by *Simeon*, carried into *Egypt*, and that at the age of twelve years he disputed with the *Doctors* in the *Temple*. From that time till he began to Preach publicly, he lived a retir'd life, and in submission to his Parents.

All that the *Evangelists* recount of him is what hapned from the thirtieth year of his age to the day of his death, comprehending the space of three years, the first of which begins about the *Feast of the Passover*.

At the beginning of this thirtieth year, somewhat before the *Feast of the Passover*, the Son of God was baptized by *John* his Fore-runner, then he withdrew into the *Wilderness*, fasted forty days, and was tempted by the Devil. After this he assisted at a Marriage in *Cana of Galilee*, where he performed his first Miracle by turning Water into Wine. At the first *Passover* which was celebrated after his Baptism, he turned the Buyers and Sellers out of the *Temple*, after which he baptized in *Galilee*, heard of *St. John's* imprisonment, passed into *Samaria*, and converted the *Samaritan Woman*.

Being returned into *Galilee* he healed an Officers Son, preached at *Capernaum*, confirmed his preaching by Miracles, healed *Peter's* Mother-in-law, appeased by his Word alone a Tempest that arose while he was asleep, cast Devils out of the bodies of the possesst, and permitted them to enter into a Herd of Swine, called *Matthew* from the receipt of Custom, raised the Daughter of *Jair*, who was chief of the Synagogue, from the dead, healed a Woman troubled with the Bloody Flux only by touching the hem of his Garment, restored two Blind Men to their Sight, and wrought other Miracles.

In the second year of his Preaching, from the *Passover*, in the one and thirtieth year of his Age, to the *Passover* in his two and thirtieth, he healed a Paralytick, who had waited for the troubling of the Water at the Pool-side thirty eight years, chose his Twelve Apostles, made the Sermon on the Mountain, healed a Leper, and ordered him to shew himself to the Priests, raised the Son of a Widow at *Nain* from the Dead, forgave *Magdalene* all her sins, opened the Eyes of one that was born Blind, sent out his Twelve Apostles, fed five thousand persons in the *Wilderness*

Wilderness with five Barly-loaves and two Fishes, walked upon the Sear to the great astonishment of his Disciples.

In the third year of his Preaching, from the Passover, in the two and thirtieth year of his Age to the Passover in his three and thirtieth, he accused the Pharisees for preferring their own Traditions to the Precepts of the Law, cast a Devil out of the Body of a Womans Daughter, healed a Man that was Deaf and Dumb, fed four thousand persons in the Wilderness with seven Loaves, and a small number of Fishes, Promised *Peter* the Key of the Kingdom of Heaven, transfigured himself upon Mount *Tabor*, cast out a Devil which his Disciples were not able to eject, clearly foretold his Passion to them, and yet they understood him not, healed ten Lepers, pardoned an Adulteress, raised up *Lazarus* from the Dead, and entred *Jerusalem*, as it were, in Triumph.

At the time of the Passover, in the three and thirtieth year of his Age, he instituted the Sacrament of his Body and Blood, retired into the Garden of Olives to pray, and there sweated Blood and Water. Immediately after this he was betrayed by *Judas*, brought before *Annas* and *Caiphas*, denied by *Peter*, presented to *Pilate*, Crown'd with Thorns, condemned to Die, fastened to the Cross, where he pronounced seven words, and expired. He arose again from the Dead three days after, appeared several times to his Disciples, instructed them, and ascended to Heaven in their presence.

Thus I have abridged what *F. Milhet* has said of the Gospel in general in his First Question, in the Second he treats of the four Evangelists in particular, giving an account of what respects the person of each Evangelist, the Time when he Writ, the Language and Stile he made use of. In the following Questions he handles the Acts of the Apostles, the fourteen Epistles of *St. Paul*, the seven Canonical Epistles, and the *Apocalypse* after the same manner. He dedicates these three Tomes to Monsieur *de Lombez*, whom his rare abilities and distinguishing merit have elevated to the Episcopal Character from being a private Religious. Amongst other praises which he deservedly confers upon him, there are two that are very singular. One is, that he constantly resided in his Diocess, and the other, that, being faithful to his Church as to his Spouse, he could not be induced to quit it to take another, tho' of a greater Revenue by far, when it was offer'd to him.

XLIII.

Sermons de Saint Basile le Grand, Archeveque de Cesaree en Cappadoce, avec les Sermons de Saint Asterie, Eveque d' Amasee traduits du Grec. The Sermons of St. Basil the Great, Archbishop of Casarea in Cappadocia, together with the Sermons of St. Asterius, Bishop of Amatea, translated out of the Greek. In 8°. At Paris, 1691.

THE loftiness of St. Basil's Eloquence, joyned to the purity of his Doctrine, set the Author of this Translation upon a resolution to turn some of the most excellent Sermons, composed by this Father, into French. And having afterwards seen what an advantageous Character Monsieur Du-pin in his Bibliothekue passes upon the Sermons of St. Asterius. he gave them the reading, and thought himself obliged to publish them with those of St. Basil. Besides these, he has translated some other Discourses, which some holy Bishops have left behind them.

In the first Sermon, which touches upon the abuse of Riches; St. Asterius describes a custom much in fashion with the rich men of his own time, and that was to Embroider the principal Histories of the Gospel upon their Cloaths. Sometimes you might see the Son of God healing the Paralytick, and bidding him carry his Bed upon his Shoulders, represented in their Apparel; and sometimes opening the Eyes of him that was born Blind, or raising Lazarus from the Grave. St. Asterius by no means approves of this unnecessary expence, advising his Auditors to carry the Image of our Saviour rather in their Hearts, than upon their Bodies.

XLIV.

XLIV.

L'Homme de Cour, &c.

The Courtier: Translated out of the Spanish of Belthasar Gracian by the Sieur Amelot of Houffaie, with the Notes. Paris by Widow Martin and John Boudot at the Golden-Sun in St. James's-street, 4°. and at the Hague in 12°.

THE Author and Translator of this Work were very fit to beget a great Idea, since 'tis known that *Gracian* was of a Pregnant Genius, and an admirable Elevation, and that Mr. *Amelot* is accomplished in the study of Politicks, and wanted neither a Spirit to penetrate the thoughts of a great sense, nor the ways of expressing himself which preserve the Force of this kind of Thoughts. All his Books have had good success. The History of the Government of *Venice* and that of the *Uscoques* are of his first Works. He publisht three Books at *Amsterdam* last year, which purchast him great Honour. *viz Machiavel's Prince, the History the Council of Trent of Fra. Paolo, and Politick Discourses on Tacitus.* Instead of his true Name he set to the two last that of *la Mothe Joffeval.* As to his *Courtier*, which is now come abroad, we may assure our selves that it will please all persons that are of a delicate Palate, for it is, as it were, the Quintessence of all that a long use of the World, and a continual Reflection on the Spirit and Heart of Man, can learn for its conduct in a great Fortune. We must not be surprized, if the Learned Countess d' *Aranda Donna Luisa de Padilla*, was offended that the Curious Thoughts of *Gracian* were become Common, so that the meanest Burger could have for a Crown things, which by reason of their Excellency could not be kindly entertained in such hands. We might apply to this Author the Elogy which he has given to *Tacitus*, That he had not writ with Ink, but with the precious sweat of his Vigorous Spirit.

Mr. *Amelot's* Epistle Dedicatory is very large, but as it is addressed to the King, and by consequence runs out in his Praise, we must not think strange of its largeness. We easily lose our selves in so vast a career; On so brave a subject we cannot conclude, said Mr. *Pelisson* formerly. And besides, 'tis in no wise a Prolixity of Words, 'tis all full of Thoughts, of which this is none of the least

least true, *That which will comfort the Kings, that shall succeed you, and which, compared to your Glory, shall appear as nothing, is, that they shall never want Flatterers, who will sometimes give them the pleasure of equalling them to your Majesty.*

The Preface is curious. It answers to a Criticism of Father Bouhours. it speaks of the character of Gracian, and it gives a reason why it attributes this Book, not to Laurence, as in the Preceding Editions, but to Baltasar. This gives occasion to relate many particulars concerning this Author and his Works, whereof there is a Catalogue, and Mr Amelot says with reason, that 'tis acceptable to the greatest part of the Learned World. This Baltasar Gracian was a Spanish Jesuite, who died Anno 1658. at the Age of 54. years.

Mr. Amelot does not content himself with translating the 300 Maxims whereof this Work is composed, and the Explanation which the Author adds to each of them. He gives us besides divers Notes after his way, which contain either Historical Passages or Excellent Sentences of *Pliny, Junius, Tacitus, &c.* Besides this, he gives us several Chapters, either in Extract, or Entire, of other Works of Gracian, applying them to the Places where the matter requires it. He has changed the Title of the Original (*Oraculo-Manual*) into that of the Courtier, which besides that 'tis less Stately and Hyperbolical, explains better the Quality of the Book, which is a kind of Elements of the Court, and of the Politick Code, or a Collection of the best and most delicate Maxims of a Civil and Courtly Life.

X L V.

Specimen Artis ratiocinandi Naturalis & Artificialis.

A Natural and Artificial Essay of the Art of Reasoning, leading to the Principles of all manner of Learning. Hambourgh for Henry Kunraht in 8^o.

AS it is but a very short space since this Book was sent me, I have not had the leisure to examine it. I understand by some places I cast my Eyes upon in opening it, that the Author is a Disciple of Spinoza's. He divides his Work into three Parts, and promises some others. The first is Logick. The second examines the different Lines that a Body moved describes, and
treats

treats of the Algebraick Account, of Parabola's, Hyperbole's, and Ellipsis's, and of the Principles of Astronomy. The last speaks of the Nature of Motion, of the Pressure of Bodies, of the Cadence of Heavy Bodies, of the Weight of the Air, and of several other very curious and difficult Questions. The Author believes that all the definitions of Motion that have been given hitherto are false; he is not the only man that is of this Opinion.

X L V I.

La Philosophie des Gens de Cour, &c.

The Courtiers Philosophy; wherein is taught in an easie and natural Manner what is most curious in Physick, and most solid in Morality for the use of Persons of Quality. By the Abbot of Gerard. The third Edition reviewed and corrected by the Author. Paris by Stephen Loyson in 12°. and at Rotterdam by Reinier Leers.

AS it is five years since the first of these three Editions of this Work came forth from the Press, and that besides it bears a Title very capable to inflame the curiosity of the Readers, it is not necessary for us to give a Detail of it. It is sufficient to say that it is composed of seven Discourses, which shew, First, why the Author has not used the Janglings and Terms of the Schools, and that he must not tye himself to any Sect. Secondly, That we must make use of Faith and Revelation in Physical Matters. Thirdly, That Ladies should apply themselves to the study of Philosophy. Fourthly, What Order we must keep in treating of Physical Matters. Fifthly, What we must think of the Creation of the World, of the Order of Principles and Elements. Sixthly and Seventhly, What is the Nature of Man, and of the Reasonable Soul.

We will only remark in particular that the Author assures us that in reading of *Calvins Institutions*, he has found, in a Place where he speaks of the Lords Supper, that he says these very words; Tho' a thousand *Cyrills*, a thousand *Athanasius's* a thousand *Ambrose's* and a thousand *Augustins*, should say that *Jesus Christ* is really in the Eucharist, I maintain formally against them that he is not; and if on the contrary they should maintain that he is not, I would defend against them that he is. We might believe that the Author would not suffer such a thing to escape, for how could he do it?

Who could push on an Affront further than he in such an occasion? 'Tis not then his Reflections men are surprized at, but that they found nothing like it in the place which he Cites. Therefore very judicious persons have charged us to acquaint the Abbot of *Gerard*, that he will very much oblige them, if he'll take the pains to inform them in what Page of *Calvin* he met with these words which he attributes to him. 'Tis believed that he will by no means refuse them a point of Complaisance, where his credit is concern'd; he'll find a hundred occasions to shew it without attending that of making a new Book.

XLVII.

Medicina Mentis, five Tentamen genuinæ Logicæ, &c.
Medicine for the Mind, or an Essay of Genuine Logick, wherein is treated the Method of discovering unknown Truths. Amsterdam, by Albert Magnus and J. Rieuwen younger, 4°.

* He is a German Gentleman who dwells in one of the Lands behind *Leipsic*, and who is a Member of the Royal Academy of Sciences.

THE way that Philosophy has been taught in the Schools, renders Logick so hateful to those that would embrace the new Opinions, that there are some *Cartesians* that cannot endure that Logick should be spoke of to them, they abhor even the name. Yet the most judicious have not carried their Resentments so far, they never doubted that Logick was of great importance, and some of them have travelled with great care to give us a good one. It is impossible but they must have different ways in this, and 'tis perhaps good that 'tis so, for the best Methods are not always agreeable to those that study. Let us see in general what an * extraordinary Nervous Genius proposes to us in this Work as a good way to the Truth. His Book contains Three Parts.

The first shews us, that 'tis our greatest happiness in this life to find out the Truth our selves, and that 'tis the most excellent occupation that we can make choice of. The Author in proving this does a thing which may be of great use, and which 'twere to be wish't that all Founders of new Sects had practised. They should have informed us by what Series of Occasions and Reflections, their Systeme is formed, what the Progress of it has been in their own minds, and how they came by such and such Discoveries. In a word, they should have left us a History of their Thoughts,

Thoughts, as *M. D. T.* teaches us the Train of his with regard to the Opinion which I am to propose. All that he says therein is very solid, and as he is too judicious not to know that nothing has more Influence on us than Hope of Pleasure, he applies himself to shew that the Pleasures of the sense are no wise comparable, to the Joy which a Soul has that has discovered a hidden Truth.

But this is not all ; but to tell People, that the Pleasures which a sensible Object brings them, are less than that Joy which a Mathematician sees himself inclined to, and overpower'd with when he discovers some new Demonstration ; the Import of it is to inspire in Man a Relish of Truth, and to remove from him that insensibleness which possesses him in this respect. This insensibleness is so common, that of a hundred men, I don't think there are three but would rather gain ten Pistols, than find the true cause of Whiteness, or would bet that a Geometrical Discovery would give them less pleasure than they find in the Winter near a good Fire. What must we do to this ? He thinks that we cannot pitch upon a better Remedy than by recommending the Way of Truth, for if we don't change the turn of the common Genius of Men, we shall hinder at least those who have any curiosity for the Sciences from suffering it to go to wrack, or employing it unprofitably. Thus the Author is very much to be commended for laying open to us in his Second Part, the means which seem to him the most proper, to help us to find out the Truth by our selves: I say, by *our selves*, for he makes no account of ones furnishing himself historically with what others say and think. He makes no more of the case of the Ordinary Logicks, nor the great Art of *Raimond Lully*: But these are the three things which he reduces all his Logicks to.

The first is to fix a sign by which we may certainly know the Truth, and distinguish it from Falshood. The second is to give us means to extend our Notices, and to advance from one Truth unto another without any danger. The third is to shew a very easie means to accomplish this.

As to the first, He would have us at first take care that we be not persuaded of the Falshood of this Proposition, *The whole is less than its part*, but because we cannot conceive a whole less than one of its Parts. Whence he concludes, that the Impossibility of conceiving a thing is the Character of Falshood. After this he would have us to take care, that we be not persuaded of the Truth of this Proposition, *The whole is greater than its Part*, but

but because we can easily conceive that a Whole is greater than one of its Parts; thus the Power that is in us of conceiving a thing is the Character of the Truth; we have then in our Disposition the Rule of True and False. He remarks that the Idea's are not, as is ordinarily believed, a simple Representation of things, but that they necessarily include Affirmation or Negation. He remarks likewise that reduction to impossible is the Argument which produces the strongest Certainty, where-with he gives a reason borrowed from the different Acts of the Soul, and this is it which gives him occasion to search into and sift the same in another manner than many *Cartesians* have advanced, touching the Difference between Intellection and Imagination. After this he examines three or four difficulties, the principal whereof is this, That there are Truths which we cannot at all conceive. He answers, That there are two sorts of Things which we do not at all conceive; for there are some whereof we have not any Notion, and there are others which being taken apart are perfectly known by us, but 'tis impossible for us to joyn them together by our Thought. A Whole less than one of its Parts, is of this last kind, we conceive separately what is a Whole, what is a Part, what 'tis to be greater, but we cannot conceive the combination of these Idea's. Mysteries are of another kind, we comprehend nothing in them, according to this Author, so that we are not in case to make any Judgment of them, except that we believe them on the Testimony of God.

On the Second Point he says, That to extend our Knowledges as much as our Nature will permit it, we must reduce our Thoughts to these three Orders; *viz* to Definitions, Axioms and Theorems. The first Notions that are formed of an Object will be Definitions; The Properties that are deduced from them will be the Axioms. The Truths which we shall draw from the mixture of the Definitions will be the Theorems. After this he says that a good Definition must include the manner how the thing has been produced, and then he set forth three Rules, and illustrates them at large by Geometrical and Physical Examples. There it is that he unfolds more distinctly, what he had already noted touching the Acts of the Soul, the Imaginations, the Idea's, the Sentiments, &c. after which he makes several Remarks of the finest of the Mathematicks on the Production and Properties of crooked Lines. All this relates to the way to find out Definitions. He comes afterwards to Axioms and Theorems, and to shew the Utility of his Method by Examples, he applies it to the solution of several Physical and Mathematical

mathematical Problems ; among other things he explains the Augmentation of Swiftneſs, which is remarkt in Bodies that fall, and in the Conflagrations of *Mount Aetna*. He believes that the Air ſhut up in the Pores and Caverns of the Earth, toſſed by the Waters of the Sea which beat againſt the ſides, is the Principal Cauſe that rarifies and inflames the ſulphureous Matters.

On the Third Point he doth this. In the Firſt place he ſets forth the Obſtacles that are encountred in the ſearch after the Truth ; he afterwards ſhews the ſource of theſe Obſtacles ; and in fine he relateth divers Remedies. He performs all this with a great Force of Spirit, and with choice of Examples, which diſcover to the Reader a thouſand things that are not common. He ſhews that our Imagination is the principal cauſe of our Errors, and that it not only deceives Phyſicians, but alſo the beſt Mathematicians. He therefore very carefully exhorts us to be always upon our Guard againſt its dangerous Illuſions, and yet he believes it uſeful for the diſcovery of the Truth, when we are precaution'd in the manner that he has preſcribed us. Among the Obſtacles that he makes mention of this is not the leaſt, That it does not at all appear that Truth is profitable, for as Profit is the grand ſpring of Mankind the greateſt part of People deſpond in the ſearch after a thing when they think that if they find it, they ſhall not therefore be more in caſe to acquire great Riches. This is certainly the cauſe why many People will not apply themſelves to Phyſical or Mathematical Speculations ; they ſee that the moſt perplexing Queſtion that they can put to a Philoſopher is to aſk him what it will avail for the advantage of a Family to know that Space is or is not diſtinct from a Body, and that there are Unmeaſurable Quantities, and thereupon they determine themſelves to another Employment of their time. The Author has reaſon to call that ſorry ſaying brutal, which ſo many perſons uſe when any extol the Sciences to them which only explain the Truth, *Non eſt de Pane lucrando, This will not get us Bread* ; yet we cannot believe how great force this brutal Reflection has on the Minds ; a Young Man who has a reaſonable portion of Goods, but who is inſpired with an emulation to heap up more, and who will ſee by Vulgar Arithmetick that 5 and 4 make 9, take away 2 there remain 7, is better for his deſign than *Descartes's* ſubtil and channell'd Matter, and than *Euclide's* Elements, does not care they ſhould tell him of Philoſophers, and thence comes the decay of Sciences in the Countries where Avarice reigns.

Hor.

— *Ad hæc animos ærugo & cura peculi
Cum semel imbuerit, speramus carmina fingi
Posse linenda cedro & levi servanda cupresso.*

To remove this great Obstacle, the Author does not content himself to say that according to the pure Idea's of Reason. Truth of it self is a Recompence worth all our Travels; he addeth that 'tis likewise the foundation and source of Profit: For whence comes Profit? Is it not from the Power of Nature? And so the more we know this Power; that is, the more we know what results from the application of one Body to another, the more shall we be in case to make things profitable. He adds further, that there are Truths that seem at first to be of no importance, which yet in time produce an extraordinary good. If the first time that men had observed that a Needle touched by a Loadstone, affected a certain scituation, they had asked Merchants their Opinion of this Natural Truth, without doubt they would have answered, that it was very curious, but they must be much at leisure to amuse themselves with petty Observations of this Nature which bring them no profit. Yet it was by such observations that they were in case to discover the New World, and to fill Europe with Infinite Riches; 'tis it that preserves man from infinite dangers which otherwise he could never escape at Sea. We may see there other Examples of Profit which the Discovery of Truth brings with it, and in general 'tis without doubt that all the Profit which we draw from Devices is principally owing to the speculations of Physicians and Mathematicians. Among the good Instructions the Author gives us, there are very important ones on the education of Children.

In the Third Part he enquires what is the Subject, the Examination whereof may exercise us most agreeably. He avouches that every one must consult his own Inclination, because if he apply himself to what he loves, he will the more easily endure the Labour; now a long application helps us to find out a hundred marvellous things in the meanest subjects, as Mr. Redi, Goëdard and Swammerdam have proved on Insects. An Example thereof is also given with respect to the Motion of crooked Lines, which he has found by a way different from that of Mr. Huygens, so that by this different way he has discovered several other Truths. But tho' he think it fit that every one follow his Genius, yet there are some Sciences, as the Mathematicks and Physicks, which he thinks no body should neglect: he gives strong reasons

reasons for it, and to remove all Equivocation he declares that by Physicks he understands the Knowledge of the Universe demonstrated Mathematically a priori, and confirm'd a posteriori by Evident Experiments, and which convince the Imagination. He shews the Possibility and the Approbations of this Science, and concludes his Work with a very pretty recapitulation of all that he has establish'd therein.

I doubt not but it will be said, that I have given a little too superficial an Extract thereof, considering the great number of Important Doctrines that are to be found there: but 'tis the very same that has hindred me from descending into a longer detail: I have on purpose shewed only the most general things that the Readers may be obliged to have recourse to the Original it self. It is good that a Journal free them of this trouble with respect to some Books, but it concerns them to study this exactly.

The Author has joyned thereto another Book which he intitules, *Medicina Corporis, seu cogitationes admodum probabiles de conservanda sanitate*. We may therefore have Remedies there as well for the Body as the Mind. Now as men commonly seek after what concerns the * Health of the Body with greater eagerness than what regards the Health of the Soul, there is no reason to doubt that the first Volume of this Book will be read by fewer People than the last, since besides, this is shorter and easier. It contains but twelve Rules with their Proofs, the whole well founded on good sense.

* See Cicero.
Init. Tusc. 3.

XLVIII.

Philippi a Limborch de Veritate Religionis Christianæ amica collatio cum erudito Judæo, i. e. *A Friendly Discourse with a Learned Jew about the Truth of the Christian Religion.*

WE have seen some years since a great number of Dialogues on Matters of Controversie, where the Authors make and return Compliments in all the Rules of Civility, and where they cunningly mix all the circumstances of Chance to render them the more probable. And in fine the one of the Combatants abandoning all the advantage to his Adversary, who does it, seeming to yield only to regret, the Religion of the Author comes out of danger and the Fight, with a great deal of

Glory. But Mr. *Limborch* without amusing himself with all these Formalities, and without seeking the honour of an Imaginary Victory, design'd only to repel the Jews Objections, and solidly to establish the Foundations of the Christian Religion which his Enemy pretended to have shaken. Thus entering at once on the matter, he lays four principal Difficulties which are proposed by the Jew as so many Obstacles which hinder him from embracing Christianity.

The two first consist in this, why God having so often commanded to acknowledge himself as the sole Master of the World, and to put their trust in him, not only never commanded in the Old Testament to believe in the Messiah, but that he even never said that that was absolutely necessary for the Salvation of Men, and that since the fall of *Adam* it was impossible to be saved without the Merits of Jesus Christ. The Jew does not content himself with the bare Objections, for he maintains them by two Replies, where he forgets nothing, that may detain this Unhappy Nation in its Impiety and Errors. We shall forthwith shew the Jews Reasons, which shall be followed with Mr. *Limborch's* Refutation, that the Truth may shine more by heaping up and comparing the Subtilties of the one, and the others solid Reasons. He says then, That if belief in the Messiah had been a Fundamental Point, it had been not only the Wisdom, but the Infinite Goodness of God, to reveal it to his Elect People in a clear and distinct Manner. Yet that the Christians are obliged to acknowledge, That this important Mystery is not at all found in the Old Testament; where if there be any footsteps of it, they are very obscure and abstruse. At least it is certain, That neither the People nor the Prophets applied to themselves the Merit of the Messiah, That all the ancient *Israel* waited for him as a Temporal Deliverer independently on Salvation.

Mr. *Limborch* answers, That as God does not reveal us his Secrets but when his Wise Providence finds it fitting, so men are not obliged to rule their Faith but by Revelation. Thus it is certain, That since the Birth of Jesus Christ it is absolutely necessary to believe in him; but before that time it was not needful to have a distinct Faith on a Mystery which was not yet well unfolded. As he was hid under the Types and Shadows of the Law, the Idea which we have of the Mercy of God allows us to say, That he will not punish the almost Invincible Ignorance of the ancient *Israelites*, because they lived only, to say so, during a dark night, or which at least was only enlightened.

lightned by a Dim Light. But after the publication of the Gospel which was as a Bright Sun, whose light shined throughout the whole Earth, the Malice of the Jews which would not open their Eyes, nor share in the brightness and serenity of the blessed Days which the Messiah brought, drew upon them all the Darts of the Wrath of God. Besides, Does it become Man to lift up himself against his Providence, to ask of him an Account why he did not rather reveal to him his most sublime Knowledge? Will we regulate his Conduct by the Lights of our sorry Reason, and penetrate the Depths of his Infinite Wisdom, to reproach him that he has not opened its Treasures, further than he had resolved it by his Eternal Decrees?

This is the Jews third Difficulty. God, says he, who has daily denounced to his People with the most terrible Menaces of his Vengeance, that he would reject them, if they abandoned themselves to Idolatry, never threatened to chastise them by reason of their Incredulity to the Messiah. Yet the crime is capital, and according to the Christians 'tis the Cause of the Jews Rejection, and of that miserable dispersion they have been in for so many Ages. He pretends on the contrary, That as the Birth of the Messiah should produce only a Temporal Felicity, God had promised him to his People as a simple recompence, and not at all as a means necessary to come to Salvation. He maintains, That we must not look upon the Rejection of the Messiah as the Source and Cause of the Miseries of the Jewish People, because they have never enjoyed a full and constant Prosperity since the Babylonish Captivity. Far from that he gives us to remark, That the Ten Tribes had been carried away long before into a perpetual Captivity. As for the other Two Tribes, the greatest part would not rejoice at the Edict of *Cyrus*. And for those that returned to *Jerusalem*, they languished in a continual Misery; *Antiochus* ransackt and persecuted them cruelly, and in fine *Pompey* brought them under the *Roman* Yoke. After all, says he, if the Jews Refusal to acknowledge the Messiah was the cause of their Desolation, it would follow that God sends out more severe chastisements against those that still observe the Law of *Moses*, than against those who turn Mahometans. For no body is ignorant that there are a great many of these Apostates that enjoy the chief Employments, and possess vast Riches, who by consequence have no more share in the Calamities of the Jewish Nation: As the Jews in *Spain* and *Portugal* who outwardly profess Christianity, and who fill up Ecclesiastical

and Secular Dignities? They have, says the Jew, such Directors of Conscience as you reproach the Papists with, who authorise them to dissemble, and who teach them the Art of imposing silence on Scruples and Remorses, and who say,

*Mutemus clypeos, Danaumque insignia nobis
Aptemus.*

He cites Bishops, Archbishops and whole Convents who Judaize in their hearts. He adds, That they make themselves Masters of the Tribunals of the Inquisition, whereof they exercise the Power in a cruel and barbarous manner, to the end that they may remove the Suspicions which we might have against them, and to render the Christian Religion odious by this Barbarity. Thus may one say, That God spares the Hypocrites and Wicked that participate in the Grandeurs of the State, more than those, who making a publick Profession of Judaism, live in the Obscurity of a Private Condition.

Mr. *Limborch* on his part maintains, That it is not necessary that God should have made positive Menaces against the Incredulity of the Jews, since God having promised the Messiah as a Deliverer, it follows that they could not reject him without making themselves guilty of the greatest of Crimes, and trampling under foot the richest favours. So that tho' the Jew has employed the utmost Industry of his Art to destroy so conspicuous a Proof which the Christians draw from the Dispersion of the Jewish People, he could not ward this Blow. In effect he forthwith sheweth him, that nothing but the Death of the Son of God could draw upon the whole Nation of the Jews so durable a Chastisement. For they are the Opprobry of the whole Earth, and they have bore a Yoke of Iron on their Necks for more than 1600 years. If God by reason of their Idolatry delivered them into the hands of the King of *Babylon*, his wrath continued but 70 years, and they were so well re-established at *Jerusalem*, that when *Titus* laid Siege before it, they were 1100000 men. But since the Death of Jesus Christ they have been dispersed throughout the whole Earth, and they bear the Yoke of all Nations, and the Wrath of God kindled against them is not appeased, so as to break their Chains after so long a Captivity. Had they ever seen so long an Eclipse? Further, the Prosperities of those wicked Men or Hypocrites who only enter into the Bosom of Christianity to give it more dangerous Blows, are on the contrary new marks of Reprobation, which don't invalidate the

the Argument against the Nation in general, and which prove the state they are reduced to still more miserable, so as they dare not appear but with the Masque on their Visage.

The Jew defends a little more strongly in the fourth Difficulty, since in effect it seems the most subtle. He asks whereupon the Christians found their rejecting the Literal, and taking in a Mystical Sense all that is spoken of the Messiah; and why they pretend that the Law of *Moses* was a Shadow and Figure of what should fall out under the Law of Jesus Christ. He acknowledges indeed that there are many places of Scripture which it is impossible to interpret according to the Letter. As we must not at all think grossly that God has Arms: 'Tis a speech after the manner of Man which we must not wrest. But in the Reign of the Temporal Messiah taken in the Literal Sense, there is nothing that contradicts either the Wisdom of God or Humane Reason. At least, according to him, 'tis to run a great risque to found the Principal Mystery of Religion, and the Salvation of all Mankind on a Mystical Explication. The Prophets have predicted a Messiah who should mount upon the Throne of *David*, bring all the Nations of the Earth under his Domination, and breaking the Bonds of his People, bring them back triumphant to *Jerusalem*. But if this must be understood of a Throne, and of a Heavenly *Jerusalem*, and of a Spiritual Domination, the Prophets, addeth the Jew, have painted out the Messiah with colours which might deceive the Eyes of Men with their too great Brightness. There must have been an extraordinary Grace and Light to know him under that contemptible Vail in which he appeared, and which is so opposite to the magnificent characters the Prophets have left us. Thus God in not giving an effectual Grace, says he to Mr. *Limborch*, and in contenting himself to give an excitative Grace which we may resist, has done nothing for his Beloved Nation. On the contrary he has given them a *Letter that kills*, that is to say, he has wrapped up his Promises under Shadows and Figures, and leaving his well-beloved People in darkness, he has spread the abundance of his Light on the Gentiles. He maintains then that the Messiah will appear with so great Pomp, and be environed with so great Glory that it will be impossible not to know him: In a word, that the Promises of a Temporal King, who shall raise up the Throne of *David*, are so positive, that many Christian Doctors are forced to agree that Jesus Christ will come to reign upon Earth, and will re-assemble the dispersed Jews. Whereupon he by the by ridicules a Jesuit who was pleased to divide

divine Paradise into stately Palaces and Magnificent Apartments. And because this good Father pretends that the senses will have a share in the Beatitude, he places there Odours and Delicate Meats. Yet he excludes the Touch, for fear of the consequences. In fine the Jew endeavours to prove, that it follows from the Prophets, that the Jews should not commit so foul an attempt on the Messias; but that struck with the Brightness of his Triumph, and the External Marks that should accompany him, they will all list themselves under his Standard, to extend his Domination over all parts of the Universe. Afterwards the Jew spreads his Venom on the Christian Religion. He pretends, That as the Messias should come out of the Royal Race of *David*, the Evangelists have endeavoured to derive the Genealogy of Jesus Christ from *David*: but that they are so opposite that Interpreters have invented an Infinity of Distinctions to reconcile them. Yet *Calvin*, one of the most famous, acknowledges that after so many efforts it is not certain by this Genealogy that the Virgin was descended of *David*. That the Miracles of Jesus Christ and the Apostles are suspicious, since they were not believed in the places where they wrought them, for there is no probability that they did chase and condemn to death People that healed the Sick, and raised the Dead. That when they had been believed, it would not be a convincing Proof, since the Papists have even infatuated the People with their false Miracles. He does not forget to take advantage of the diversity of the Gospels which appeared in the first Ages of the Church, and he assures that he has seen that of *St. Thomas* which is extant at this day in *Asia*. He relates the contestations of the Fathers of the Distinction of the Canonical Books, which seem to have need of the suffrage of men. He adds that being writ in Greek, which was not the most Common Language then, they are the Invention of some *Grecian*. In a word, that *St. Luke* himself says, that he exactly informed himself to write his Gospel: which imports that it is not a direct Inspiration of the Spirit. Whence he concludes that there's nothing but uncertainty in the Writings of the Apostles, and in the Tradition that has confirmed them, and which is apt to cast doubts and scruples into the mind. After all, says the Jew further, Christianity must not boast of its surprizing Progress which it made in the first Ages. For the Pagans, disgusted with the gross Fables of their Gods, were not very delicate in the Proofs of a new Religion. Their Principles were so Feeble, and their Divinities so Ridiculous, that they were easily dazled with a Doctrine maintained with

with a greater probability. But the Jews prepossessed, and filled with a Religion supported on solid Foundations, were not so easie to be persuaded, and did not believe that they should learn the Gentiles explication of the Prophecies.

These subtilties evanish on a sudden by Mr. *Limborch's* Answers. For he remarks, That the Prophecies are never very clear but by the Events. Providence would always wrap them up in some obscurity, to keep men the more humble and more depending on his Light and Succour. Thus the Law of *Moses* was the Type of things to come, and to say so, the Twilight of the New-Law. The Church when in its Infancy had need of sensible Figures, before it could feed on Spiritual Things. But the Veil being drawn, and the Shadows dissipated, the Ceremonies have disappeared, and the Mystical Sense has prevailed over the Literal. Now as it is incontrovertible that the Exterieur & Ceremonial Worship is less agreeable to God than a Worship entirely Spiritual, it follows that the Messias should come into the World on purpose to abolish what the Law of *Moses* had in it terrestrial and gross. The Prosperities which God had heaped on the Jews were so many Types of Spiritual good things which the Messiah should bring into the World. Thus the Predictions that seem to promise him as a Glorious Conqueror who should mount the Throne of *David*, have a more lofty sense, and should not be understood of a Worldly Domination. In effect, how can the Idea of a Temporal and Triumphant Monarch agree with the Ignominious State, and even Death of the Messias foretold by the Prophets? Yet the Jews keeping close to the Letter, and a terrestrial *Jerusalem*, would not acknowledge a Spiritual Deliverer. Instead of being attentive to unfold the Prophecies well by the events, they have looked till the splendor of a Temporal Empire has dazled their Eyes. And they are so bewitched with the Literal Sense, that some have imagined that *David* himself would return to reign on Earth.

Furthermore, says Mr. *Limborch*, without enlarging on the preference of the Mystical Sense, we must look the Christian Religion wholly in the Face, and how all its parts mutually sustain one another, to think well of the Truth. He shews at first the marvellous relation and admirable concatenation of the Old Testament with the New. He afterwards shews the conquests of the Gospels in its birth. He represents it subduing the World by the Ministry of the Twelve Apostles, the greatest part Illiterate, or without any Gifts of Nature. Yet it made miraculous progress, mangre the Opposition of all the Powers
of

of the World. He gives us to observe, that there was neither Glory nor Safety in preaching Jesus Christ dead on a Cross, and condemned by the Magistrate: that the Miracles of Jesus Christ have been believed by the Jews, and related after the same manner by all the Evangelists: by consequence that we must not at all compare them to those of the Papists, because the Bishops and Monks, who are very frequently the Authors support them with all their Authority; 'tis according to them a boldness and impiety but to dispute them; whereas those of Jesus Christ might be disputed *impune*. He adds that 'tis ridiculous to pretend that the Truth of the Gospel received any stroke by the boldness of those that would suppose it false. It was easie in those first Ages, when Tradition was yet all pure, to discern the Works of the Apostles, and to remove the Falshood that men would substitute in the place of the Truth. Yet we must not take advantage of the Contests of the Fathers to make this Judgment. For men might cover a lye with so plausible colours of Truth, that the most simple might at first be perplexed in the choice. But the Light of the Gospel has prevailed, and those Works of Fraud and Malignity have not at all come down to us. The *Natural* and *Legal* Genealogy which he makes use of to prove the apparent contradiction of that of Jesus Christ in *St. Matthew* and *St. Luke* puts a stop to all the perplexity which they pretend to find there. Besides, as *Grotius* says, the thing not being capable to be more verified, we must suppose that the Jews counted the Generations in a manner unknown to us; and we must not at this day attack those of the Evangelists under pretence that we cannot well resolve them. And furthermore the so general and Prompt Conversion of all the Nations of the Earth brought under the Yoke of Christ serves to convince the Incredulity of Jews. For if it was easie for the Pagans to be out of conceit with their false Divinities, it was difficult to make them receive a Messias promised in the Oracles of the Jews, for whom they had so great an aversion. Besides that the source might be suspected, what comparison could they not make with the adventures of their Gods? A God cloathed with Human Nature, and fastned to a Cross, was it not very capable of discouraging them, and making them extol Human Reason? Yet these Pagans had regard to the force of the Truth, and acknowledged that he was no other than God who durst make himself to be looked for so many Ages ago, and who could arrive at the promised time. After which he shews the Jew, that the times foretold for the coming of the Messias are past.

past: That the Scepter has been snatched away from the hand of *Judah* without appearance of returning, and that *Daniel's* 70 weeks are expired. In fine, if Mr. *Limborch* does not conceal the Jews reasons, he repels them with great Force and Learning, and it seems that he only exposes them in a special manner, that he may triumph with more glory.

We find at the end of this Work, the lamentable History of a Jew named *Acosta*, whom he has called *exemplar vitæ humanæ*, because he is in effect an Example of the Miseries that Mans Life is traversed with. This Jew was born in *Portugal*, and descended of those Jews; They had forced him to enter. He fled to *Amsterdam* to make publick Profession of Judaism there. But fancying that the Synagogue was very slack in the Observations of the Law, he rose up against the Doctors, and drew an outrageous Tempest on himself. For these Rabbins fiery, as if they had been at *Jerusalem*, maintain'd their Authority with heighth. They thundred out Excommunication against him, and rendred him so odious, that even Children took the liberty to spit in his face. In a word, after a multitude of sorrows, he was obliged to undergo the rude Pennance that was imposed on him. He made an honourable Amend in the Synagogue, with a Taper in his Fist. They stript him naked, they lasht him with 39 stripes, and obliged him to lie down upon the ground at the gate, where all the Assembly went over his Belly. We must see likewise how he discharged his Choler, and with what air he battered the Rabbins and all the Jewish Nation: Despair transported his spirit so far, and he conceived so much shame and rage, that he killed himself with a Pistol shot.

XLIX.

An Enquiry into four Remarkable Texts of the New Testament, which contain some Difficulty in them; with a Probable Resolution of them.
By John Edwards, B. D. lately Fellow of St. John's Colledge in Cambridge. Cambridge, Printed by J. H. Printer to the University, for W. Graves, Bookseller there. 1692.

THE Learned and Accomplished Author of this Work, out of that profound modesty and self-denial which he is master of, hath forborn hitherto to appear in the world, but now, after

after many importunate solicitations he is prevailed with to quit his privacy, and he hath taken up purposes (as I am credibly informed) of giving the Learned World a diversion by publishing several Treatises and Discourses on Various Subjects. This which he hath now committed to publick view is of a very peculiar strain and air, and is fraught with very choice Notions, Criticisms and Remarks, relating not only to those Texts which he particularly undertakes to insist upon, but to several others which he hath occasion to mention in his Exercitations on those Texts. He hath in his *Preface* given the world a brief, but full account of his whole Enterprize, which I will here set down in his own words for the most part; and then I shall be sure not to mistake him.

In his first Attempt, *viz.* on these words, 2 Mat. 23. *He shall be called a Nazarene* he rejects (but not without shewing his Reasons) the most generally receiv'd Expositions, and offers another, which is this, That by a *Nazarene* is meant one of the City of *Nazareth*, an Inhabitant of that place, and by the *Prophets* that foretold this he understands some Inspir'd Men who predicted that our Saviour should dwell and converse at *Nazareth*: and this their Prediction was delivered from one to another till it came to *St. Matthem*, who here records it. The probability of such a flying *Prediction* or *Tradition* is made good from those *Reports* and *Traditions*, which both *St. Paul* and *St. Jude* made use of, the first concerning, *Jannes* and *Jambres*, the other concerning *Enochs Prophecy*. But because this is the only Probable, the Learned Author advanceth farther, and proves that this was not only spoken by some *Uncertain* and *Unknown Prophets* (from whom 'twas derived by *Tradition* to the Jews, and to this Evangelist particularly) but that it was likewise foretold by those very Prophets who were the *Penmen of the Holy Scripture*: and accordingly he proceeds to prove that these Divine Writers directly predicted Christ's being related to the place called *Nazareth*, and his having his denomination thence (for *he was brought up there*, Luk. 4. 16. and therefore it is called *his Country*, v. 23.) and lastly he makes it evident, that this was actually fulfilled in the plain and obvious meaning of the words, *viz.* that *he was called a Nazarene*, i. e. one of *Nazareth*, he was commonly reproached for being an Inhabitant of that contemptible Town, and that not only by the *Gentiles*, but by the very *Jews*, which he makes good in several Instances: nay at this very day the *Turks* frequently stigmatize our Blessed Lord and his followers, with the ignominious Title (as they think) of *Nazarens*.

In his Exposition of the next Text, 1 Cor. II. 14. *Doth not nature it self teach you, that if a man hath long hair, it is a shame to him?* He takes the words *φύσις* and *κομᾶν* in the largest extent, i. e. he considers the former as it signifies *Custom*, and the *Law of Natural Reason*, and the *Distinction of the Sexes*; and the latter, as it denotes not only the *Length*, but the *Decking or Adorning of the Hair*, and accordingly he proves, that if a man either indulge an Immoderate Length of Hair, or is solicitous about the Composing and Adorning of it, he acts contrary to the *Custom* of the soberest part of mankind, whether they be *Jews, Egyptians, Arabians, Grecians*, &c. or even those of the Western World, as *Romans, Germans, Gauls*, yea and our own Ancestors the *Britains*: all whose practice and custom, in this case, are faithfully represented by our Author from the Writings of those who particularly treat of the Manners of this People. But lest he should be mistaken, he adjoyns this, That he means all along the *Custom* and *Usage* of the Better and Wiser part of Mankind, and not of the Worst, for without question the Apostle appeals here to the former, not to the latter. After this he proceeds to shew (according to the different acceptions of words *φύσις* before laid down) that a mans wearing of his Hair of an Excessive Length, or after the guise of Women, is disagreeable to the *Laws of Reason*, which he explains in several particulars, and is also against the established *law of the Sexes*, whereby one of them is distinguished from the other. He here adds something concerning the custom of *Covering and Uncovering the Head*, among the different People and Nations of the World. The sum of what he saith is this; That the Eastern People went always with their heads covered, and that the *Grecians* were always uncovered, but the *Romans* took a middle way, and generally in the time of Worship veil'd their heads, but at other times went bare-headed. Yet, here he desires the Reader to make a difference between the *Old and Latter Romans*, because these varied from the other sometimes in this matter. Then as to the custom of the *Other Sex*, viz. as to this particular of *Covering the Head*, he determines from the suffrage of all History, that there was no variation. The *Mutable Sex* was constant here: the Women of all Nations in the World generally veil'd their heads when they were abroad, and the Apostle is not willing they should lay aside so laudable and Catholick an *Usage*.

In his third Attempt, which is an interpretation of those so much controverted words, 1 Cor. 15. 29. *What shall they do that are baptized for the dead?* He rehearses the various opinions of

Writers concerning the meaning of this place, and gives his Reasons why he cannot subscribe to any of them: then he exposes his own Sentiments in a plain and easie interpretation, such as every one may see is the genuine import of the words, *viz.* that *to be baptized for the dead*, is no other than *to be baptized because of the dead*, or *for the sake of the dead*, *i. e.* of those Holy Martyrs who laid down their lives for Christ and his blessed Cause. The Courage and bravery which these shewed at their death, did effectually invite great numbers of Infidels (who took notice of their Christian Behaviour) to throw off their False and Idolatrous Religion, and to embrace the faith of Christ, and to desire to be admitted members of the Church by Baptism. By reason of the admirable carriage of these dying Saints, there were Converts daily gained to Christianity. Many *Jews* and *Pagans* were stirred up to own the same Holy Religion which they saw these Martyrs defend so undauntedly. This made them eager of being baptized. This according to our Ingenious and Sagacious Author is the plain meaning of their being *baptized for the dead*: that is, they were baptized and became Christians, for the sake, and on the account of those deceased Saints, who they saw attested the truth of Christianity with their very blood. This is a new Exposition of the Words, but truly if any person will candidly and impartially examine it, he will find, that as it is agreeable to the Context, and most suitable to the Apostle's Scope in that Chapter, so it is fully conform to the Laws of Grammar and Criticism, for *ὕπὲρ* which is (as I conceive) the most considerable term in the Text, and hath been most mistaken by Commentators, is here made to be of the same import with *ἐνεκα* among the *Greeks*, and *causa* or *gratia* among the *Latins*, and *because of*, or *for the sake of* in our own language, which is an usual sense of the word *ὕπὲρ*, not only in the Septuagint and in the New Testament, but in other Greek Authors of the best esteem: which one thing hath rendred this Interpretation so acceptable to the Learned.

In the fourth and last Attempt of this our Religious Critick, *viz.* upon those words of St. Peter, 1 Epist. 3. Chap. 19, 20, *v.* By which he went and preached to the Spirits in Prison, he first enumerates the several Interpretations which others have made upon the words, shewing that some have fetched the sense of them from Heaven, others from Hell, and some from a Middle Place (as they fancie) between both: and others have given Conjectures of another nature upon the words. But he discovers the invalidity of them, and then lets us see what other more True Account may

may be given of this place. It is this in short; Christ by his Spirit in his Apostles and Ministers preached the Gospel to Sinners (and to whom else should he preach it?) to *Unconverted* and *Unregenerate Persons*, whether Jews or Gentiles: and hereby many of them were converted to the Faith, and were saved. This he makes to be the plain sense of this Text, which hath been so differently handled by Protestants and Papists. And could there be a more easie, and yet a more significant expression than this of *the Spirits in Prison* to set forth *the state of men in their sins*? These persons are, in a Religious and Spiritual way of speaking, (which is the constant stile of the Holy Ghost in the Writings of the Prophets and Apostles) *Prisoners* and *Bondmen*: so that St Peter, who had been a *Prisoner* and *bound with Chains*, Acts 12. 16, and knew the hardships and misery of this sort of men, could not have made choice of any Similitude or Metaphor, whereby it was possible to give us a more compendious Character, and more lively and natural Idea of the deplorable condition of *Unconverted Sinners* than this here doth. Which makes it somewhat strange (as the Learned Critick noteth) that such multitudes of Expositors have not taken notice of it, but have rather chosen to give us some far-fetched and strained interpretations of these words.

There are interspers'd through the Work several other ingenious Notions, and useful Criticisms which are uncommon, as concerning the Law of *Nazaritism* (that it was Temporary, and that all persons were left to their liberty to vow as they pleased, and that some kept the Vow a longer and others a shorter time:) concerning the *Manner of Mourning and Lamenting* among the different Nations of the World: concerning the first Original of *Shaving* among the Monks, and Priests, and Christian Penitents: concerning the first rise of *Long Hair* among the *Europeans*. He shews the true reason why the people of some Countreys uncover their heads to shew respect and reverence, and why others have a contrary custom. He offers a New Interpretation of those words *διὰ τὰς ἀγέλας*, 1 Cor. 11. 10. which he conjectures is a mistake for *διὰ τὰς ἀγέλας*, *because of the Flocks*, i. e. the Congregations or Assemblies of Christians which are called *Flocks* in Mat. 26. 31. and in other places. He hath discovered a gross oversight in our English Translation, 1 Tim. 2. 9. where *broidered hair* should be *broided* or *braided hair*, for that is the word used by Coverdale and Tindal, whence our last Translators took it, but it was corrupted in the transcribing or printing it, and so continues: which requires an Amendment by those whose business

it is to inspect these things in our Church, that we may not daily make use of a false and mistaken Version. He assigns *two sorts of Clinicks* in the Christian Churches of old, and gives the *several Reasons* of the *deferring of Baptism* among them: where he corrects and disproves the error of some Romanists, who have forged a story of *Constantine the Great's* being baptized at Rome by *Pope Sylvester*. He modestly offers his conjecture concerning the reason of that custom which prevailed among the Ancients, *viz. their Washing the Bodies of the Deceased*. He presents us with a very clear and plain exposition of that controverted Text, *1 Pet. 4. 6. For this cause the Gospel was preached to those that are dead*, making it suit exactly with those words of the same Apostle which he treats of. In short, he hath in this Critical Essay given undeniable proofs to the world of his great Variety of Reading, of his Inquisitive and Piercing Genius, of his Subact Judgment, of his Rich and Copious fancy, and of a Style very entertaining and commanding: and therefore the whole justly merited the Approbation of the Learned Heads of that Famous University. The same Author hath in the Press another Books of the like nature, but much larger, it being an Enquiry into four Difficult Texts of the Old Testament, and as many of the New.

L.

Oeconomia Animalis ad circulationem sanguinis breviter delineata, in duas partes distributa. Item generatio hominis ex legibus mechanicis. The Animal Oeconomy briefly delineated according to the Circulation of Blood. Gouda, For William Vander Hoeve, in 8°.

THis Book has two Qualities which most universally please Readers, *viz. Clearness and Brevity*. He does not at first consider Man, as going back again to his Conception, but as insisting on what he is when we see him act. The first of his Actions that are examined there, is that of eating; and at the same time several things are touched at which regard the Qualities of Spittle, Teeth and Breath. He explains likewise why some Medicaments, make their Heart recover who have fallen into a swoon; 'tis, says he, by reason that many particles escape by the Pores of the Oesophagus, and insinuate themselves into the Breast, and Ventricles of the Heart, for if they were carried thither

thither by the ordinary ways, the sick person would not so soon feel the effects of the Medicine. We must after the same manner explain the promptness with which a Glass of Wine stirs up a mans vigour which before seemed dormant; or rather we might say that all these Causes act so readily upon the Heart only by means of the Brain, as we should say with respect to some Odours, and Objects which frighten or exasperate us, or which cause shame. The Author believes likewise that those who are sick of a *Diabetes*, evacuate by Urine so readily and without any change, all that they drink, only because they have Pores in the Stomach, or rather in the Intestines, which let the drink pass into the cavity of the *Abdomen*, whence it insinuates it self into the Pores of the Bladder. He proposes several Questions that concern the Ferment of the Stomach, its Diseases and their Remedies, and after that he follows the Chyle in all its Turnings, and resolves many considerable Difficulties as well in Physicks as Medicine. He pretends with Mr. *Redi*, that the Worms that are ingendred in the Intestines are formed there of the Eggs of some Insect mixed with what they eat, and the reason that he gives why Children that are fed only with Milk have no Worms, is, because that the Eggs of these Insects burst before they are mixed with the Nurses Milk. If persons come to full years have no Worms, as during their younger years, 'tis because the Fermentation of the Aliments is strong enough in the adult, to make the Cicatrice of the little Eggs which they have swallowed, burst. If we sometimes find Worms in the Heart, 'tis because the Ferment of the Stomach was not able to alter those little Eggs, and so they are mixed whole with the Blood, and so are hatched in some recess of the Heart of the Animal which they contain'd. What this Author says, about the Communication of Veins and Arteries is very probable; 'tis that we must consider them as a bent Pipe, and thereby we may easily conceive whence it comes that the Blood of the Arteries come to the Extremities of the Body, returns into the Heart by the Veins. This Opinion is founded on what passes in Eggs, for in three days after the Hen has begun to sit upon them, we perceive therein the *Punctum Saliens*, which is nothing else but the Heart, whence afterwards part several petty Channels towards the Circumference of the Egg, which are no other than the Arteries. Now as the Blood which enters into those petty Channels without intermission, does not suffer that which is already arrived at the Circumference to return the same way to the Heart, another must of necessity be formed; thence come the

the Veins as the second Branch of a Faucet. He condemns these Issues as absolutely unprofitable, and he gives plausible reasons about it, as also of several other Phenomena's which concern the Animal Life.

He rises higher in the second part of this Book, for he begins it with the consideration of the Soul of Man, and its Union with Matter. The Author is in this so much a Cartesian, that he believes still that the *Glandula Pinealis* is that part of our Brain where the Soul resideth. He answers a great number of Objections, and proposeth several Problems concerning the Functions of the Senses, Sympathies and Antipathies, &c. In a word, we might call this Book, *the Natural Curiosity of Du Pleix explained by an Ingenious Follower of Mr. Descartes*. He makes mention of an Organist, whom he had seen in this Countrey, who though he was blind, was very ingenious in his Art, and could very well distinguish all sorts of Moneys and Colours. He even plaid at Cards, and won a great deal, especially when he was to deal the Cards, because he knew by the Touch what Cards he gave to every Gamester.

The third Part of this Work describes with great clearness and exactness the Circulation of the Blood, and the Changes which happen to it, according as it passes through different Places. We see then there a good Anatomy of the Arteries and Veins, with the use of several Parts of the Body.

In the last Place the Author examines Generation. He is of those that believe that the Man's Seed acts in the same Ovary, and that there it produces Fermentations which break the Membrane, and which make the Egg Impregnated and Fermented pass through the Horns into the bottom of the Uterus. He tells afterward how the Heart, Arteries, Veins, Brain, &c. are formed: of the *Fœtus*, and how it is nourished. He does not believe that those little Creatures take any Aliment by the Mouth, nor that they breathe, but he believes that they think without end, and without ceasing. We have no good reason to deny this, and yet it is taken from the vision of Mr. Descartes.

L I.

Dissertation sur les Statues, par Mr. Rainssant Medecin, Antiquaire & Garde des Medailles du Cabinet du Roy, envoye a l'Auteur du Journal.

A Dissertation on Statues, by Mr. Rainsson Physician, Antiquary, and Keeper of the Cabinet of the King's Medals.

Statues owe their Original to the Love and Veneration of People for Great Men. Before the Invention of Sculpture, they carefully preserved the Launces of Hero's in memory of their Valour. Afterwards they reared them up Columns and other Monuments; and in fine they have found out the secret to render them in some manner immortal, by Means of Marble and Brazen Statues. The use of them began in *Greece*; whence it was carried into *Italy* with other Ingenious Arts.

The Statues of *Romulus* and his Successors, which have been kept in the Capitol for many Ages, were almost the only that were at *Rome* whilst the Sovereign Power remained in the hands of Kings. Those of *Brutus*, of *Horatius Cocles*, of *Clelie*, and a vast number of others appeared soon after, and these Marks of Honour became so common in after times, through the Liberty which every one took of causing Statues to be erected, on the least pretences, that it was enacted, that all those should be removed from Publick Places that had been set up there without the Order of the Senate or People.

The Right of appointing Statues in *Rome* continued then in the hands of the Senate and People, even till the time of the Emperors; and this was as it were a New Goad for the Vertue of the *Romans*; for these Monuments being lookt upon as the true Recompence of brave Actions, there was no body but aspired after them. The Women were not at all excluded; and all the complaints of *Cato*, during his Censure, could not hinder them from appointing them not only in the Provinces, but even in *Rome* it self, where the Statues of Strangers and those of Enemies were sometimes likewise received; so much was Vertue in Veneration there.

Under the first Emperors Statues were multiplied to the highest pitch. It is remarked among other things, that those of *Sejanus*,

one of *Tiberius's* Favourites could not be reckoned. The Temples, Palaces, Porches, Amphitheatres, Baths, Streets, Publick Places, were all filled with Statues which Merit or Flattery had erected; and this made an Ancient say very ingeniously, *That in Rome there were a People of Marble and Brass, that almost equalled the number of Citizens.*

Caligula and *Claudius* set themselves against the attempts of Private men, who usurpt this Honour: The former forbid the setting up of Statues without his Order; and this Prohibition was renewed a long time after under great Penalties, by a Law of the Emperors *Arcadius* and *Honorius*. The other remitted to the Senate the Right of Decreeing about Statues. And in effect the Consent of the Senate has been always requisite, particularly under good Emperors. This further appears by an Infinity of Inscriptions, wherein we may ordinarily see *the Decree of the Senate joyned with the Authority of the Prince*. Furthermore, Statues were not ordered but on the occasion of some considerable services rendred to the publick, either in War or in the Magistrature, and which were ordinarily exprest in the Decree with the Matter, the Quality of the Statue, and the place where it should be set up.

As to the Matter, the most Ancient and Principal has been Brass; and 'twas those principally that they call'd Statues. Marble has been likewise particularly employed therein, and sometimes Silver, Gold and Ivory. The Statues of Silver began to take place under the Reign of *Augustus*, but his modesty not suffering him to use himself to it, he caused in the end to melt his own. It was not so with his Successors, and especially *Domitian*, who would have those that were consecrated to him in the Capitol to be of Gold or Silver, and of a certain weight. *Caligula*, *Claudius* and *Commodus* had Statues of Gold; and something of this Roman Magnificence was to be seen in the times of *Theodosius*, for whom *Arcadius* caused to make one of Silver that weigh'd 7400. Livres.

Those rough ones of Wax, which Persons of Quality had a right to set up in entries of their Houses, were not Statues in proper speaking. They were the Images of their Ancestors which they carried in Pomp at the Interment of those of their Family, and whom they dress'd on that day according to their condition, to bring to memory the Rank they had kept in the Commonwealth. But this Right, call'd *the Right of Images*, belonged only to persons distinguished by their Birth, Dignity, or brave Actions, and the Images were in effect the most ordinary proof of the Nobles of the Romans.

We

We find there were four sorts of Statues in Antiquity: the *Colossal*, the *Curule*, the Statues on Horseback, and those on Foot. The *Colossal* were of an extraordinary bigness, and they were made for the Gods only. *Nero* was the first of the Roman Emperors who would have one of these Statues. *Zenodore* made him one a hundred and ten Foot high. But this Prince dying almost about the same time, it was consecrated to the Sun. *Commodus* caused them to take away the Head, and put his own in the place of that of *Nero*. *Hadrian* and *Alexander Severus* erected also *Colossal* Statues; the former for *Jelius* in all the Provinces of the Empire; the other in *Rome*, whither he had assembled for this purpose the most excellent Workmen in the Universe. There is mention made of another Statue begun by the Emperor *Gallian*, which should be once higher than the ordinary *Colosses*, but he could not finish it, and it was neglected by his Successors.

The Statues called *Curule* were set in Chariots with two or four Horses, and were decreed only for those who had triumphed or had enlarged the bounds of the Roman Empire. *Augustus* honoured the greatest part of his Generals with these Statues. We see them likewise of him and his Successors, where the Chariots are sometimes drawn by Elephants; and all this was borrowed from the *Greeks* who paid these sorts of Honours to their Victorious Wrestlers.

As to the Statues on Horseback, that of *Clelie* shews that the use of them was very ancient at *Rome*, and 'tis known that *Seneca* took occasion thence to reproach the Men of his Age, that they should blush to be seen in Litters in a City, where the Women had merited Statues on Horseback. Yet these Statues were never so common there as in *Greece*, and we don't find that ever a Roman caused twenty six Equestral Statues to be made all at once, after the Example of *Alexander*, for so many Gentlemen that were killed in a Fight. All that History and Medals inform us is, that some Emperors had them. The Poets have celebrated that of *Domitian*, which for its bulk they have compared to the Trojan Horse; and that of *Marcus Aurelius* is to be seen at *Rome* at this day.

As to Statues on foot, there were more of them than of all the others together: Because this is the most Natural Posture, that which expresses the Air and Stature better, and which agrees most to Majestick Persons.

These Statues were ordinarily divided into three sorts. The one less than the natural, as the Images of Emperors which were carried before the Legions; others as big as the Natural, those

wherewith they recompensed the Merits of Private Men; and others bigger than the Natural, which belonged only to Emperors.

These last were erected with a great deal of state. They dedicated them to those for whom they had been made, and they put them under the protection of the Gods. The Panegyricks, the Circal Plays, the Amphitheatre, the Comedies, Feasts and Presents, made part of the Ceremony, and this was renewed every year. In a word, the Veneration which men had for Statues turned into excess. They Crowned them with Flowers; they offered Incense and Victims to them as to those of the God's; They served as a Sanctuary to those that had recourse to them; and Kings have been seen to come and lay down their Crowns there.

The Statues of Private Men have sometimes participated of all these Honours, and 'tis remarkt in more than one place, that before the *Cesar's Time*, a Prætor having merited that Statues should be erected to him in all streets, for fixing the Title of Money, they offered Incense to, and lighted Flamboys round them.

In fine there was at *Rome* a Magistrate set up on purpose for the conservation of the Statues. He had Guards under him, who were answerable on pain of Life, and who watched there Night and Day to keep them from being prophaned, *as if they had not been inviolable of themselves, says one of our Authors.* The Fire which they kindled round them was instituted for this purpose, and we may say that it served likewise to honour these Monuments, it being a Sovereign Mark of Honour among the Romans, who caused it to be carried before their Princes.

This is a Part of what is most remarkable there on the Statues of Great Men, and of their use among the Romans. We might add many things thereto, and by Example shew the Difference between Statues, Signs, Images and Representations; speak of the Statues of the Gods, of their Original, Kinds, Consecration and Worship; compare the Statues of the Romans with the Greek and those of other Nations, search into the Excellent Statuaries of Antiquity; and in fine enter into a greater Detail on this vast Matter: But we did not design to dive to the bottom of it; and we hope that some Intelligent Person will willingly take this trouble in a time when the use of Statues begins to revive in *France* for the Glory of our Prince. In the mean while, those that would know more need but consult the Book of *Em. Frigellius de Statuis Illustrium Romanorum.*

LII.

S. Justini Phil. & Mart. Opera Græce & Latine : Nova Editio, in Fol. Coloniae. Justin Mart. Works in Greek and Latin, a new Edition. &c.

ST. *Justin*, a Greek by Extraction and Religion, though he was a Native of *Sichem* in *Samaria*, did not even give over his Profession of Philosophy, when after having in vain sought after the Knowledge of the true God, amongst the Sects of the Pagan Philosophers, he was converted to the Faith of Jesus Christ. He only added to the Prophane Sciences, that he had a great Measure of, so profound a Study and Understanding of the Holy Scripture, that few of the Ancients have spoke more exactly than he of all our Mysteries. He likewise signaliz'd his Zeal for Religion, by the Apologies which he wrote in its Defence, and much more by the Martyrdom which he suffered under *Rusticus*, Prefect of the City of *Rome*.

The Works of this Holy Man, whose Style full of Citations and Passages, notes more Learning than Eloquence, consists in two Apologies, presented one to *Antoninus Pius* and the *Cæsars* his Children, *Anno* 150. and the other to *Marc Antonine* the Philosopher, and to the Senate of *Rome*, whatever Mr. *de Valois* has said of it. We have besides this of this Father, an excellent Dialogue against *Triphon* a Jew, and a Fragment of a Treatise of Monarchy. In this he proves, according to *Eusebius*, the Unity of God, not only by the Holy Scripture, but likewise by the Testimonies of prophane Authors; and in that he shews by an infinity of Passages of the Old Testament, that Jesus Christ is the *Messias* and the Word, who first appeared to the Patriarchs, and afterward would become Man.

The two Orations which are at the beginning of his Works, may be still attributed to him, though *Eusebius* speaketh not of them; as also the Epistle to *Diognet*.

It is not so with the Letter to *Zena*, and to *Serenus*, which besides, that it does not come near St. *Justin's* Style, contains Precepts which rather concern Monks than simple Christians, and by consequence cannot agree to him.

We may say the same of the other Works known under the Name of *Justin*, viz. The Philosophical Treatise, wherein several Places of *Aristotle's* Writings are but meanly refuted; that which is joyned to it, containing five Questions, which though they be called Christian, favour much more of the Subtilty of a Philosopher, than the Simplicity of a Christian. The Work of the Answers to the Demands of the Orthodox, which comprehend 146 very curious Questions; and in fine, the Exposition of Faith cited by *Leontius*, and by *Eutimius Zigabenus*, where the Errors of the *Arrians*, *Nestorians* and *Eutychians*, are rejected too clearly to have been done in the Days of this Father.

Robert Stephen, in 1551. gave the first Edition of all his Works in Greek, except the Second Treatise, to the *Gentiles*; and the Epistle to *Diognet*, which *Henry Stephen* published apart in the Year 1592, and 1595. the Greek and Latin Edition of *Commelin*, which was performed by the Care of *Frederick Silburge* follows that in 1593. It contains all the Works of *Justin*, divided into Three Parts, and was *Langus's* Version except that which *Henry Stephen* had translated, whose Notes he adds there with those of *Silburge*, and some other Learned Men. *Morel* Conform'd himself to this Edition, in those which he publish'd at *Paris* 1615, and 1636: And 'tis this last which they have conform'd to in *Germany*, to give us that.

'Twas indeed the best, yet it had its Imperfections; and we may say, that it was not so correct, but it might have been improv'd in this Point. More considerable Service might have been done to the Church, and to the Republick of Learning, if, according to a Modern, but learned Critick, there had been a new Version made of *St. Justin's* Works; if they had been reviewed by the Manuscripts which could be found; if they had been enriched with some Notes, and denuded of several others that are printed; and in fine, if they had been disposed in an Order which contain'd his certain Works first, afterward the Doubtful, and in the last place, those that are manifestly suppos'd.

We find at the end of this Edition, as in that of *Morel*, Works which bear the Name of *Athenagoras*, of *Theophilus* of *Antioch*, of *Titian*, surnamed the *Assyrian*, and of *Hermias* the Philosopher, which are for the most part, Writings no less considerable for their Antiquity, than for the Solidity of their Matter.

LIII.

A MOURNING-RING in
Memory of your Departed Friend, &c.
The Second Edition. London Printed
 for John Dunton at the Raven in the
 Poultry. 1692.

THE wisest of Men said that 'tis better to be in the *House of Mourning*, than the *House of Rejoycing*; and recommends the Meditations on Death and Judgment as the most effectual means, to stop even the Impetuous Current of Youth in their pursuit after the pleasures of sin. And therefore it may be presumed that a Book on this Subject needs not be recommended to any good Christian, who makes it his work so to Live, as hourly expecting when his great Change will come. The bounds we are confin'd to will not allow of an insifting upon all the particulars in this Book: This we may say in general, that the Author has so well acquitted himself in this Work, wherein he seems to have omitted nothing necessary to excite the Affections on this occasion, that we doubt not but the Pious Reader will reap great Satisfaction, as well as special help in a preparation for meeting that King of Terrors, on the perusal of this Book.

But to wave further Encomiums, we shall endeavour to give a brief Idea of the Book. The Author in the Preface on occasion of a Question propos'd to the *Athenian Society*, viz. *Whether Books are not more Proper to be given at Funerals, than Bisquets, Gloves, Rings, &c.* after setting down their Answer to it in the Affirmative, reinforces it, and solidly proves how much it were to be desired, that this Custom of giving Books to Friends, as it has prevailed with some, were become more Universal: Since nothing can more conduce to our Eternal Welfare than Books of this kind. And among several Books of this Nature none is more adapted for this great use, than this Book; which that it may be the more conveniently

ently used, a Blank is left in the Title for inserting the name of the deceased. He proves the usefulness of such Books from the first Original of Funeral Sermons, which was, that the *consideration of the Dead* might further the Holiness and Salvation of the Living: And that Books of this nature would make people mind the present Instance of Mortality, and affect them with devout Meditations thereon. He reflects upon the unsuitable carriage of a great many persons at Funerals, who spend their time in Idle Chat, Eating and Drinking, so that they *turn the House of Weeping into an House of Mirth*. He says it may be said of Books given at Funerals, as the Divine Herbert says of a Verse,

*A Book may find him whom a Sermon flies.
And turn a Gift into a Sacrifice.*

When Christians attend Funerals, they have if ever, some suitable apprehensions of Death upon them, which might be kept up by perusal of such a Book as this.

The serious perusal of this Book will fit us to encounter with this last Enemy, and prove no small furtherance to us in our Pilgrimage: the whole Book being the most *comprehensive History of Death and Funeral Monuments* yet extant. Each Sermon and Meditation therein is as a several Legacy, bequeathed by those upon the Occasion of whose Deaths they were written.

This present Work may not unfitly be called a Garden, wherein whosoever walks, will find that Titles of Honour are written in Dust, and that Princes and great Men must die; and poor men too, who tho they steal as it were into their Graves, yet have immortal Souls to save as well as the other. In a word, whatever thy condition be, thou maist here both have Directions to guide thee, and comforts to support thee in thy Journey, till thou arrive at thy Heavenly Country.

The Author of this MOURNING-RING spent a great part of his time in Holy and Devout Contemplations upon the things of another Life, as this Excellent Piece plainly shews. But I shall desist launching out on his or its Praise, and briefly touch at the Body of the Book.

To enter into a particular Detail of this Book will neither be necessary, nor could it conveniently be done without exceeding the bounds of an Extract: I shall only therefore in general shew the Contents of it, the bare proposing whereof may sufficiently recommend it to all Pious Readers.

I. The First Treatise is intituled **THE HOUSE OF WEEPING**, which treats of a great many particulars, but reduces all to these two General Heads.

1. *On the Death of a Neighbour*, or those persons we are not so much concerned in, where we are furnished with suitable Meditations on our first hearing thereof, in our going to the *House of Weeping*, entring it, when the Mourners are all come, with two apposite Sermons, the first on these words, *St. John* 11. 35. whereupon he raises this General Doctrine, *That it is a Christian-like-temper of Mind, to be deeply affected with, and to weep over the Death of such as are truly pious.* He briefly shews the Reasons of it, in several particulars, and makes several useful Applications, and taxes several abuses that are too frequent at Funerals; particularly shews the evil of censuring and judging good Men now they are deceased; and concludes with necessary directions as to the manner of our Weeping, as that it must be without murmuring against Gods Providence, and that it must not be without hope, either with respect to the party deceased or our selves, and concludes that such strokes should teach us all to provide for Death. It has also Meditations intersperst on several sentences of Scripture, and Directions of a dying Mother to her Children. And the second Sermon is on *St. Luke* 16. 32. the Parable of *Dives* and *Lazarus*; wherein all the Circumstances of that Parable are excellently explained, with very apposite observations, and urging considerations: He has next very useful Contemplations on Death, and several Historical Passages intermixt, which renders it no less diverting than necessary, plainly shews the Art of dying well, and what our last Thoughts should be when Death is approaching.

2. *On the Death of near Relations*, intituled, *Tears for a dead Husband*. He gives necessary directions how we should demean our selves on the loss of near Relations, as a Wife on the death of her Husband, Husband for his Wife, Brother for Sister, Sister for Brother, &c. with several Sermons as useful on such occasions as any extant, but which I shall wave the insisting on, that I may briefly give account of the rest.

II. The Second Treatise is intituled **DEATH-BED-THOUGHTS** wherein besides a great number of necessary Considerations and Instructions about Life, Sicknes and Death, are variety of Historical Passages very agreeable and diverting. As also an enumeration of the Vices incident to Sick People,

with some Theſes which the Sick are to contend againſt, with reſpect to God, themſelves and other men; and ſeveral conſiderations to perſuade to Patience, with ſeveral Examples thereof, one of which I ſhall here inſert. *Philip II.* King of *Spain*, a great Example to Poſterity, had in a manner all Diſeaſes conſpiring againſt him at once: *viz.* The Gout, Ulcers in his Hands and Feet, an Impoſtume in the Knee and right Muſcle, a continual Fever, the Dropſie and perpetual drowth, a Tertian Ague, a Dyſentery, want of Sleep, &c. But he with the ſame generous mind, as when he was well, and with a Chriſtian Patience ſuſtained the Violence of all theſe Diſeaſes; ſo much the more lively in Mind, by how much he was weaker in Body. And a great many other neceſſary Directions for ſick People, with an Answer to ſeveral Objections they may make. He alſo briefly teaches the Art of dying, with ſeveral Conſiderations to induce us to die with a contented mind, and Arguments to prove that Death is not to be feared: How holy men, though they fear, yet deſire death. He likewiſe gives Relations of ſeveral perſons that have been buried by themſelves, two or three of which I ſhall inſert. 1. *S. Severus* Governor of *Ravenna* entred into his Monument alive, and placing himſelf between his Daughter and his Wife, which had been dead ſome years before, expired upon the place. 2. *Macarius* the Roman ſtood three years buried up to the Neck in Earth. 3. Two Anchorites lived in the *Pre-rugian* Rock near the River; one of which growing Old, and dying, was buried in the Mountain by his Companion. Some few days after the Diſciple of the Old Man deceaſed, going to a Country-man that was at Plow in the Bottom, ſaid, *Do but ſhew me kindneſs, Brother, take thy Spade and Mattock and follow me.* Being come where the Old Man was buried, the Anchorite ſhewed the Country-man the Grave. And having ſo done, Dig, ſaid he, here, I deſire thee, while I pray in the mean time. When the Grave was digged, and the Anchorite had finiſhed his Prayers, embracing the Old Man, Pray for me, ſaid he, Brother, and throwing himſelf upon his Maſter, thus buried by himſelf he gave up the Ghoſt. He likewiſe relates ſeveral Wills, ſome of which I ſhall inſert. As, 1. The Holy Martyr *Hieron*, the fourth day before he was carried to Execution, left his Eſtate to his Mother and Siſter, but to *Ruſticus* who was chief in Authority in the Commonwealth of *Ancyra*, his Hand already cut off. 2. The Holy *Hilarion* at eighty years of age made *Hysichius* his Heir in theſe words; *All my Wealth, that is to ſay, the Goſpel, and one Hair Veſt, my Coat and little Cloak, I leave to my loving Friend Hysichius.* And

And this was all the Inventory of his Goods. 3. The Patriarch of Alexandria, John of Almes wrote his Will thus; *I give thee thanks, O God, that at my death, of all my Revenues, it has pleased thee to let me have remaining but one third part of a Pound. When Alexandria first made me their Patriarch, I found fourscore hundred Pieces of Gold, to this the Friends of Christ added an unspeakable Quantity of Money, all which that I might give to God, that which was God's I expended upon the poor; wherefore what Remains I also give to them.* There are a great many other Heads very well treated of in this Treatise, which I must needs pass by, for fear of being too tedious.

He concludes this Subject with the Treatment of **OUR DEPARTED FRIENDS AFTER THEIR DEATH**, in order to their Burial: Wherein he shews us what Deference is to be paid to the Corps of the Deceased: How the Body is to be kept, viz. veiled and secret, and not exposed to curious Eyes, and for this gives us an Instance of *Cyrus*, who when he was dying called his Sons and Friends to take their leave of him, to touch his hand, to see him the last time, and gave in charge, that when he had put his Veil over his Face, no man should uncover it. The Body, he says, should be interred after the manner of the Country, and Laws of the Place, and Dignity of the Person. He likewise shews the Honour done to the Dead in Ancient and Modern times; But the greatest is, that we perform the Will of the Dead, and that without any respect to what we enjoy by them, without which our Charity is Mercenary, and our Friendships direct Merchandise. But what we do to the Dead, purely out of respect to them, or to the Living for their sake, is *Gratitude and Vertue for Vertues sake, and the noblest Portion of Humanity, Kindness and Love.* He also gives the Reasons why we shut the Eyes and Mouth of the Dead: As also why Dead Bodies are often kissed, washed, perfumed and cloathed; together with the Customs of several Nations in the Burial of their Dead: The manner of burying the Dead in *England*, with the Reasons of that Pomp and Ceremony, wherewith we carry our Dead to the Grave: The exact Method that ought to be observed in Funeral Processions for most ranks and degrees of men: And last of all on the Mournings for the Dead, and other Rites practised by all Nations.

III. Lastly, He gives an Account of the **DEATH** and **LAST SAYINGS** of the most Eminent Persons from the Crucifixion of our Blessed Saviour, down to this present time,

which beside what is formerly treated of, might of it self serve for a tolerable Martyrology. This is a brief Extract of the first Part of this Book.

The Second Part contains *Advice* to those that are Diseased either in Body or Mind: *The solemn Wishes* of a Person giving up the Ghost: With a hearty remorse for mispending many precious Minutes of time, which might have been laid out to so great an advantage: *The Death-Watch*, &c. wherein there is an exact enquiry what stress is to be laid upon those things which are commonly said to be the Presages of Death: *The Sick man's Passing-Bell*, containing most pertinent Meditations upon the several steps of a Fitt of Sickness: *A Conference between the Mourners*, wherein the greatest difficulties relating to Death, and a Future State are judiciously discust: *The History of those that have died suddenly*, wherein are many surprising Instances not commonly known: *Observations on the Weekly Bills of Mortality*: The Authors Tears or Meditations on his own Sickness, Death and Funeral, wherein a sick person and Christian Mourner, may find something very applicable to his own case from the Authors own Observations: *The Danger of Death bed Repentance*: *A Walk among the Tombs*, or a Discourse of Funeral Monuments: Of the several Customs of Burials from the beginning of the World to this time: Of Epitaphs and other Funeral Honours: *The Pilgrims Guide from his Cradle to his Grave*: *A Discourse of the Four last things*, composed chiefly of the Authors own Experiences during his late Illness. But being straitned for room we cannot further insist on the several Heads contained in this useful piece, and must therefore refer the Reader to the Treatise it self.

LIV.

Traitez nouveau & curieux du Café, du Thè, & du Chocolate.

New and curious Treatises of Coffee, The, and Chocolate. A Work equally necessary for Physicians, and for all those who love their Health. By Philip Silvester du Four, according to the Copy at Lions, at the Hague, by Adrian Moetius, in 12.

THE Author of this Work is a Merchant, Native of *Provence*, and settled a long time since at *Lions*. This quality of a Merchant should not prepossess the Reader to the disadvantage of the Book, for who knows not that Antiently there have been great Philosophers that have imployed themselves in Traffick, If we doubt of the Compatibility of Studies with Traffick; we need but read *Barleus's* Harangue, which has for its Title, *Mercator Sapiens*; and which he pronounced very much to the purpose on the day of the Dedication of the Illustrious School at *Amsterdam*, in the year 1632. With all this, let us persist in our Judgment that Learning and Merchandise ledge not very often together, which undoubtedly proceeds from hence, that Men know that it hinders them from accomplishing the design which they propose to themselves, and passionately desire in Traffick, I mean to become Rich. But as there is no Rule so general but it admits some exception, it is to be seen sometimes in Men who adjust together Learning and Traffick. Mr. *du Four* is of this Number. He is skilful in the Languages, and in good Learning, he Writes well, and he always kept a Conversation with Persons of Quality and Merit, as with the prime President of *la Moignon*, M. *de Gue* Intendent of *Lions*, M. *Carpentier* of the French Academy, *Mademoiselle de Scudiry*, M. *Festel*. M. le Chevalier *Chardin*, M. *Tavernier*, M. *de Guilleragues* Ambassador at *Constantinople*, M. le Chevalier d' *Erveux* Consul at *Aleppo*, M. *de Bonacorse* Consul at *Cairo*, M. *Chorier* Historiographer to the *Dauphine*, M. le Chevalier *Valon*, to whom he has Dedicated this New Book. I say new, because 'tis not the only one that he has given to the Publick. He had formerly Published another, which has had extraordinary success, and which is Intituled, *Moral Instruction of a Father to a Son*. It has been Translated into Latin, High and Low Dutch, and has been Reprinted several times at *Paris*, *Lions*, *Toulouze*, *Basil*, *Holland*, &c.

As

As to these new Treatises we may say, that the Author's Profession has served to render them more Exact and Profitable, since his Commerce in Drugs has opened him Correspondences throughout all the *Levan*, which have instructed him better than long Meditations could have done. I hope it will be taken well that I have thus made the Author known before I touch at his Book, which I now am to speak of.

It had already come out in the Year 1674. and even the *Journal des Scavans*, for the 28th of *January*, 1675, had given an Extract of it as to what concerns Coffee, but the 2^d Edition which was Publisht last year, is much Enlarged. We learn these that Coffee is the Fruit of a Shrub that grows only in *Arabia Felix*, that 'tis not above 25 Years since they began to use it in *France*; that *Prosper Alpin*, who Travell'd into *Egypt* about 100 Years ago, was the first European that gave us the News of it; and that by the Relation of *Fausto Nairone*, a *Maronite*, Coffee was Discovered by the Prior of some Monks, after he had been acquainted by a Man that kept Goats or Camels, that sometimes his Cattle wak't and skipt all night. The Prior suspecting that this came by a Fruit which the Beasts eat, would try the Vertue, and he found that it was a good Remedy against sleeping. This obliged him to make his Monks take it, to keep them from sleeping during the Offices of the Night. This Circumstance brings into our mind very Naturally a certain Etymology of Antimony. There are * some say that a German Monk having gave it the Hog to eat, and observing that they became extream Fat, imagined that if he gave it to his Brethren, they would be in better case of Body; but he was much deceived of his Hopes, for they all Died. From thence it was that they imposed the name of *Antimoine* on this Mineral. 'Tis pretended that this Etymology is found in an old Manuscript which was in Mr. *Moreau's* Library, and which has been cited by Mr. *Perreault*, in *le Rabbat-jeye de l'Amimoniei*.

The Author does not content himself to shew us in what time we began to know Coffee in *Europe*; he examines also when it began to be in use among those of the *East*; and he relates many things which shew their excessive Inclination for this Drink. But after all these Historical Remarks, he proceeds to the most important, which is to know how to chuse Coffee, to Burn it well, to preserve it well when 'tis reduced to a Meal, and to Boyl this Meal well. He shews us all this very neatly, with the necessary Dose, after which, as a Natural Philosopher, he examines the Qualities of Coffee, as well Primary as Secondary, and tells us that by

* *Journal des Scavans* of June 15. 1666.

the Chymical Analysis, which he caused to be made, 'tis a Drug full of Volatile Salt and Sulphur, by which he gives the Reason of its Effects. He confirms his Explications by the Testimony of Celebrated Authors, and particularly runs through the several Distempers of Men and Women which the use of Coffee may Cure or prevent. He adds Examples and Testimonies to Reasons, and among many other persons he tells us of a Lady of Paris, which used Coffee not only to cure the Distempers of her Body, but likewise to dissipate her sadness, so well that her Confessor had no sooner, after prudent Conduct, told her of the Death of her only Son, but she cried out immediately, *What, is my Son Dead? Ah! Coffee, Coffee.*

What is very remakable is, that though all the World agrees, that Coffee may keep People awake (at least 'tis the Quality that is least contested about it) yet we don't see that since the use of it is become so frequent, we sleep less at Sermon than in the days of our Ancestors. A great Disorder undoubtedly! Since the end for which Coffee was at first ordered, and the first Effect which it produced was to keep the Monks from sleeping when they must Pray to God. It is not yet well known, I believe, whether this Disorder I speak of proceeds from our Neglect to take Coffee a little before the Hours of our Devotion, or rather from some occult Quality which hinders the natural Effect of the Drug, but this we know that those who take more of it, are not ordinarily more attentive in Churches than others, nor more free from this Reproach;

Can one Preach so well, but he'll sleep at Sermon?

This might be Matter for a curious Book, if any would enquire into the Natural and Moral Causes of it.

Lest we should imagine that Coffee might serve indifferently for all sorts of Persons, the Author has made a Chapter on purpose of the *Temperaments and Sickneses Coffee is not proper for*; Such are the *Bilious*; the *Stomachs that digest too quickly, and which have great deal of Heat*; those whose *Vessels are full of a Blood that Circulates with too much Rapidity*; those who have a *spitting of Blood, proceeding from some Extremities of Veins or Arteries too Patent, or from a Blood too subtle and sharp*. He gives a reason why Coffee is contrary to them.

But this would have been no great feat, if the Author had not solidly answered a very Terrible Objection, which has been published against Coffee by a Danish Physician, whose name is *Simon Pauli*. He refutes it then very exactly. This Physician had condemn'd Coffee as a thing which *enervates Men*, and renders them
unfit

unfit for Generation, and he confirms his remark by a Relation which is found in *Olearius's* Voyages, which beareth that the *Persians* use Coffee to moderate their heat, because they do not love to see themselves charged with many Children, as they themselves acknowledge. They relate that one of their Kings whose name was *Sultan Mahomet Kasuin*, who reigned before *Tamerlane's* time, had so accustomed himself to this Liquor, that he took an inconceivable aversion for his Queen, and that that Queen having one day asked what they would do to a Horse that was tied and cast upon the ground, no sooner Answer was made to her, but she immediately said, *That they needed only give him Coffee, and that if they gave it him, he would quickly become as cold as her Husband.* This is *Olearius's* Account.

The Author answers *Simon Pauli*, 1. That tho there be a great number of Sulphurous Particles in Coffee, they are not at all in case to dissipate the Principles of Generation, for when they burn it they don't put so much Fire to it as to set the Sulphur at Liberty, but it remains tyed with its proper Phlegm, its gross substance, and the Water wherewith it is allayed, and is proportioned by consequent to the Animal and Prolifick Spirits. But as this reason is not sufficient for all those whom *Simon Pauli* may alarm, *M. de Four* makes use of another more popular Answer, that is, to appeal to Experience. He says then, that there is no Place in *Turkey* better peopled, and where they drink Coffee more, than *Grand Cairo*. He might without going so far make use of a more sensible Proof, *viz.* that the use of Coffee becomes more frequent every day, so that one can scarce see a Family at *Paris* and *Lyons* above Trades People where they don't find the Coffee Pot by the Fire every Afternoon. 'Tis believed that at *London* there are three thousand Coffee-houses. An unquestionable Proof that they don't at all find the Effects that he pretends, for should they in the least perceive it, they would shun Coffee as the Plague.

The Author in the Second Place refutes *Olearius's* Relation by the silence of *Figueroa*, *M. Tavernier*, *M. Bernier*, whose very curious Letter he relates, and of all those who have written of *Persia*. He insists much upon this, because of the extreme importance of the Subject.

As we have been prolix on the first part of this Work, we will not do what we promised in the News of *February*, p. 208. We will notwithstanding endeavour to give a discovery of the Treatises of *Thé* and *Chocolate*, which make up the rest of the Book.

It is certain that Mr. Four has pickt up the most Judicious Observations that have been made on *The*, whether from the Place where it is had, or the several ways of preparing it, or the Vertue it has, says he, to cure several Diseases, and to keep from sleeping. The English love it so well, that there are reckoned at *London* above three thousand publick places whither they go to drink it. The Remark which he makes on the occasion of the Price of *The* is one of the most curious. He says the *Hollanders* do not fail to gain much by it, even when they sell it at a very low Price, because they ordinarily truck it for Merchandises that cost them almost nothing. They give them, pursues he, two pounds of *The* for one pound of Sage, so well do they know to persuade that good People of *China*, that it has extraordinary Vertues. And what is pleasant is, that the *Chinese* do very well with it. This makes the Conjecture of some very probable, that if it could be once insinuated into the minds of our Western People, that the Herbs which they tread upon were only to be found in the *Indies*, and that they are endowed with infinite Vertues, we should see them in a little time converted into excellent Remedies, which every body would boast they had proved the vertue of.

As to Chocolate our Author proposes with his ordinary clearness what is most curious that has been said on it by *Thomas Gage*, an English Traveller, *Barthelmi Marradon*, and *Antony Colmenero*, two Spanish Physicians, whose Books Mr. *Rene Moreau*, Professor of Physick at *Paris* has translated and commented on. 'Tis known that Chocolate comes from *America*, and that it is a kind of solid Paste composed of several Ingredients, whereof Cacao is the Principal. We may see there an Examen of all the Ingredients, with their Preparation and Mixture, and the different ways of taking Chocolate, and what Ailments 'tis good for. In fine, we find there an Extract that the *Journal des Sçavans* of Jan. 18. 1666. publieth of Cardinal *Brancacio's* Book, where his Eminence maintained by so strong Reasons that Chocolate does not break the Fast, that they obliged *Caldera* a Spanish Physician, who had maintain'd the contrary in his *Tribunal Medico-Magicum*, to renounce his Sentiment. The Turks are in this more rigid than the Christians. The Grand Vizier never admits Ambassadors to Audience, without Perfumes, Sherbet and Coffee, except during the *Rhamadan*, which is the Turks * Lent. Perfume is then banish'd, because if they but receive the fume at their Nostrils they believe they break their Fast, and they take no Coffee, tho they cause it to be presented to others. 'Tis

* *Memoires de
de la Croix
Part. I. p. 54.*

even said that they dare neither wash their Mouth nor swallow their Spittle, and that if they bathe themselves, they are very careful not to put their Head into the Water, for fear some drop should enter at their Mouth or Ears. This Precaution not sufficing for Women, they are not permitted to Bathe themselves during that time.

We would finish this Article here if we used the *Lions* Edition, but as we Write on that of this Countrey, which has been augmented with a considerable Supplement, by an Ingenious Person, it is just we should say something of it.

He shews therein to Chuse well and prepare *Cacao* and *Vanilla*, the two principal Ingredients of the four, which are only necessary, according to this Author, for the Composition of *Chocolate*. The two others are *Sugar* and *Cinnamon*. He makes the Dose of each, and then he teaches how to mix them well.

He has put at the end of the Book the *French* Translation of a Dialogue, by *Bartholomy Marradon*, Printed at *Seville* in the Year 1618. He is a *Spanish* Physician who extremely Condemns the use of *Chocolate*, and especially in those who have so accustomed themselves to it that they can no more forbear it, as a Priest he speaks of, who could not finish Mass, if he was not strengthened with a Dish of *Chocolate* before the End.

L.V.

ORDONNANCES SYNODALES du Diocèse de Grenoble,
par Monseigneur l'Eminentissime & Reverendissime Cardinal LE
CAMUS Evêque & Prince de Grenoble.

Synodical Ordinances of the Diocese of Grenoble, by the
most Eminent and Reverend Cardinal LE CAMUS, Prince of
Grenoble. Bruxelles, by Fricx.

THESE Ordinances were only made for the Diocese of
Grenoble, yet they contain a very great number of general
Rules, which may equally serve all Churches, and 'tis this, without
doubt, that has moved the Bookellers of *Bruxelles* to Print
them.

'Tis a Collection of all the Synodical Statutes, which have been
made by the Bishop of Grenoble. The Cardinal *le Camus* has re-
trenched the Ordinances that were become unprofitable, changed
those

those that might seem too severe, by reason of the remissness of these last Ages, and cleared up those that stood in need of Explication. He has likewise added some new ones, and plac'd them in a better order, than that they were in formerly.

II. All these Ordinances are divided into 6 Titles or Parts.

1. The 1st concerns the Catholick Faith. What is most remarkable therein is what is ordered with respect to those that are called New Converts. He Exhorts the Curates to Establish them in the Faith, with Lenity, with marks of Affection, Charity, Patience, good Example and by very frequent Instructions. To persuade them to these Duties, he gives them to consider, that all these young *Plants* entred in a crowd into the bosom of the Church, and the greatest part without Instruction; that is, that they have made them begin where they should have ended.

He would not have them use rough words or threatnings to bring them to receive the Sacrament, nor to administer it to them before they have caused them to make a new Profession of Faith. As he does not doubt but that some are entred into the Church, *Through Fear, Disguise and Worldly Respects*, he enjoyns the Curates very expressly to take care that these new Converts never rail against the Church, and that they speak not contemptuously of the Sacraments, Ceremonies and Practices of the Church, and weaken not the Antient Catholicks by their Discourse or Conduct. He would have them to oblige them forthwith to deliver up all Books of Sectaries that they might have, whether of Devotion or Doctrine, and that they immediately burn them secretly, and without insulting over them.

He forbids Preachers to make Fabulous and uncertain Relations in their Sermons; to utter supposed Miracles; and to introduce Novelties in Practices and Ceremonies, through a Spirit of Lucre and sordid Gain; or to expose new Relicks to the Veneration of the Faithful without permission. As Cardinal *le Camus* is very knowing, he acknowledges some of the Superstitions of his Church; it is not his fault that they are not abolished; and in the condition he is in, we should rather take it well that he condemns some, than blame him that he still tolerates several others.

2. The second Title is of Ecclesiasticks and Beneficed Persons. He Exhorts them strongly not to entertain in their Houses Maids or Women for Servants, whatever Age or Condition they may be of; that if they cannot do otherwise, he would

would have them at least 55 years old, to remove all occasion of Temptation or Scandal. He forbids them the use of Hunting; of shooting; and to lend upon Usury, however it may be palliated. He exhorts them to apply themselves to reading, and gives them a Catalogue of the Principal Books they should read.

3. The Curates and their Offices make the subject of the 3d Title. He would have them to exhort the People to read in the Evening in their Families Books of Piety, as the *Imitation of Jesus Christ*, or the *Life of the Saints*; but he does not at all speak of the Scripture. One might be surprized, that Mr. *le Camus* should prefer a Book, which he knows to be full of Fables to the true and sanctifying Histories of the Bible, if he did know that he is obliged to be circumspect, and that he durst not say all that he thought.

4. The 4th Title is of Sacred Places and Things.

5. The 5th is of Divine Service and Worship. He would have the Curates frequently to Teach the People the way and manner how they should honour the Saints, that they may not commit Idolatry unawares; so true is it that the way is slippery, and that it would be surest to abstain from all those Practices that have not been commanded. He reduces the Feasts to a very small number, and finds but 22 in the year, except *Sundays*, wherein 'tis not Permitted to work.

6. The last Title is on the matter of the Sacraments. He forbids there a practice very ordinary in the Diocese of *Grenoble*, which is to carry Children deceased without Baptism to the Chappel of *our Lady of Laur*. or to other places, and even to dig them up some times for this purpose, under a *Ridiculous*, and *Superstitious* Pretence, that Miracles are continually wrought on them, and that these Children rise again for an instant, that they may receive Baptism. It seems that Cardinal *le Camus* does not at all approve of the Ordinary Penitences which Confessours impose on their Penitents. He wishes they had some Proportion to the sins which they have committed; and that they order them especially Spiritual Lectures, Mental Prayers, Retirement, abstaining from Sport, Luxury and Company. He would have them carry the Sick to receive *Extreme Unction*, while they are yet of a lively Spirit, and a sound Judgment; to the end that this Sacrament may be conducive for the Health of Soul and Body, according to its Institution. He would not have them Marry new Converts before they have caused them to make a new Abjuration, and have brought them to Confess, and to Communicate; because there are but too many that have entred the Church in Hypocrisie, and deceitfully.

NEWS OF LEARNING.

For August, 1692.

THE Roaring Noise of Murthering Cannons and Martial Sound of Drums and Trumpets, and the Dire effects of War throughout all *Europe* at present, the *only Seat of the Muses in this age*, has so much disturbed them even in their most remote Recesses, that few Books and Productions of Wit have of late appeared, in comparison of what we used to see the teeming Press perpetually labouring with in Quieter Times. But if we have at present a less plenty of *New Books* than some time before, we have this Consolation, That Englands *Noblest Monarch*, attended with the choicest number of Illustrious Heroes that ever united together in one Cause or Quarrel since the flagging of the Roman Greatness, are now courageously and auspiciously advancing to clear for the future, the Delicious and so much celebrated abodes of those Divine Ladies, of all those Monsters that have so long disturbed them and their Ingenious and Devout Admirers, and have endeavoured to dam up, or at least poison and corrupt the purest Fountains of Piety and Learning, to make way for tame Ignorance to prepare mens minds for the most intolerable Yoke of a Despotick Empire, so much the more insupportable, because by it *Europe* would have been absolutely subjected to the Lawless Wills of that Nation of all other the most insolent, and of that Prince of all other the most ungenerous and insulting. The *Laurels* those Brave and Great Deliverers of Nations are going now to reap, in that *Over-grown Tyrants* Dominions, and the Blessed Effects that will thereby redound to the present and future Ages, will shortly afford such noble and lasting Subjects to employ all the Learned Pens in the world, as well as the so much desired Peace and Repose that is necessary for *exquisite Compositions*, that we may suddenly expect a greater glut than ever, of Choice New writings which will more than abundantly compensate the little interruption we have now. In the mean while, 'tis but just, that Learned Men should for a time lay by their Pens, and employ their Senses and Faculties to contemplate the Great and Illustrious Actions they shortly must be employed in painting forth, which will require

require their *richest colours*, and sublimest invention. However, tho it be thus a vacation to most of them, yet some are still employed to keep the *Press* from Rusting, and to give by way of advance, some foretaste of what may be expected from them, in those Halcyon Days which Great *Williams* Arms will in a little time assuredly procure them. To come then directly to our purpose, the *New Books* we have at this time intelligence of, are as follows.

From *Paris*.

We have advice that Mr. *Giles Menage*, called the Abbot *Menage*, one of the Principal Pillars of the French Academy of Wits, and known to the World above these fifty years for his Great and Universal Learning, as well as his Communicative Temper and Moderation, and by very many accurate and famous Works and Writings in several Languages, and upon divers excellent Subjects, died at *Paris* on the 23^d. of *July* last, New Stile, and the 13th Old Stile, in the 69th year of his age, much regretted in that Country, and by all the Learned World. He was a great and intimate Correspondent in Learned Matters, with our late incomparable Mr. *Boyl*, whose fate he has so soon followed, and frequent mention has been made of him in all the *Journals* and *Bibliothèques* of Learning that have come out in all parts of the World for these many years. Perhaps we may have shortly his Elogy to gratifie you with, as we did lately with that of Mr. *Boyl*.

Bordelon's Natural Character of Men, in a hundred Dialogues, printed at *Paris* in 12°. A very ingenious and useful Book, describing in a very familiar and diverting way, the Humours of most Men of all Stations and Conditions in the present age.

Amelot de la Houssays's, Preliminaries of the Treaties that have been made between the Kings of *France* and all other European Princes since the Reign of *Charles* the 7th. in 12°. Useful for Statef-ment, Ambassadors, &c.

A Treatise of Words in the Mode, and of the New Ways of Speaking in the French Tongue, with Observations upon the Different Manners now in use both of Behaviour and Expression, and a Discourse in Verse upon the same Subjects. At *Paris*, The Second Edition augmented with several New Words, and with a Letter concerning the Words now in Mode; Useful for those that would know the Niceties and Criticisms of that Tongue.

From

From Holland.

Nicholas Chevaliers History of William the Third, King of Great Britain, &c. Containing his most Memorable Actions, &c. and of the Medals, Inscriptions, Triumphal Arches and other Publick Monuments with which he has been honoured, &c. Printed at Amsterdam in Folio, 1692.

Another History of *William the Third, King of Great Britain, &c. Printed also at Amsterdam, in two Tomes, in 12°. for Peter Brunel, 1692.* Wherein the Curious Reader may see two able Pens contend which shall most naturally set forth and describe the Unparallell'd Atchievements, &c. of that Victorious Monarch.

A Treatise of *Ontology and Pneumatology, or of the Science of Beings in General, and of Spirits in Particular, by John le Clerk, at Amsterdam.* Wherein the Science commonly called Metaphysics, is Learnedly and Ingeniously, and yet Plainly and most Intelligibly Opened and Delivered, without cumbring the Mind with Unnecessary Notions, or the Memory with the Insignificant and Empty Quirks and Terms of the Schools, and the Nature of Spirits and of Miracles, curiously discussed, in 8°.

Surdus Loquens, five Methodus qua qui Surdus Natus est, Loqui discere possit, That is, The Deaf Man Speaking, or a Method how to teach a Man born Deaf, to speak. By J. C. Aman. Med. Doct. in 8°. Printed for Henry Wetstein, Bookseller in the Calvaer-street in Amsterdam, 1692.

De Rebus Sacris & Ecclesiasticis Exercitationes Historico-Criticae, &c. or Historico-Critical Exercitations, in which the Annals of Cardinal Baronius, from the year of Christ 35. in which Casaubon left off, are examined; As likewise many other things are discussed against Bellarmine, Lightfoot, Page, &c. and very many errors in History and Chronology are mended, By Samuel Basnage Flottemanville. At Utrecht, Printed for William Van de Water, 1692. in 4°. A most Learned and Useful Piece in Defence of the Protestant Religion against the Impostures and Usurpations of Rome, and esteemed nothing inferiour to Casaubon, whose Method and Design he has admirably well followed.

There is also newly come out at *Amsterdam Ulrick Hubers Civil History, in Latin, in Three Tomes, in 8°. The First Tome contains Affairs from the First Original of all the celebrated Empires in the World, to the Time of the signing the Golden Bull, Anno Christi 1356. In which is inserted a curious Treatise of the* Me-

Memorable Historical and Civil Passages in the World before the times of *Cyrus*. The Second Tome is a Commentary Relating the Principai Transactions in all parts, from the year 1632. to the Peace of *Munster*. The Third Tome in the First Book Treats of the Affairs that past in the *Netherlands*, and other parts of the World in the years, 1649, and 1650. to the Birth of *William the Third*, Prince of *Orange*.

From *London*.

Here are lately Printed twelve Sermons of *Robert South*, D.D. Six whereof were never printed before, printed for *Tho. Bennet*, at the Half Moon in *St. Paul's Church-yard*.

A Treatise of the First Entrance of Sin into the World, or of the Fall of Men and Angels, in 4°. A Grave, Learned and Useful Piece.

The Packet of Letters broke open, &c. Being the Ingenious and Diverting, as well as very Instructive Piece, of which we gave you a full Character in our last, will come out about a fortnight hence.

There is likewise newly come out, *The Witch of Endor Revived*, or the Ghost of the Late *Marquess of Louvois*, consulted by *Lewis* the fourteenth, concerning the perplexed State of his Affairs in the present Conjunction: Wherein are exposed most of the Villanies of his Reign, and all the late false Steps made by his before almost infallible Council, and the present Declining condition of his Grandeur in all parts; ingeniously and facetiously described. Done from the French, and accommodated by many additions to the English Humour, and the particular concerns we have had and still have in the good or ill success of this War.

From *Oxford*.

There are lately Printed and Reprinted these following choice Books, not mentioned by us before, viz.

Gibsoni Chronicon Saxonicum, or *Gibson's Saxon Chronicle*, 4°.

Dodwelli Praelectiones Academicæ, or *Dodwel's Academical Lectures*. 8°.

Quintiliani Declamationes, or *Quintilian's Declamations*. 8°.

Suetonius cum notis var. 8°.

Printed at the Theatre for *Henry Clements*.

Advertisement.

THIS is to give Notice to all Querists, that the Members of the Athenian Society have not been Idle in this Interval of Silence, but have prepared Answers to the many Ingenious Questions sent 'em, of which you may speedily expect a full Account from the first Number, and Proposer of the Athenian Project.

I N I S.